CHURCH HISTORICAL SOCIETY

Rev. H. C. Mallalieu 1895
1324 Olive Street

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 10 | Chicago, Saturday, June 8, 1895 | Whole No. 866

Very Rev. F. R. Millspaugh,

BISHOP ELECT OF KANSAS

The Very Rev. Frank Rosebrook Millspaugh, who was elected Bishop of Kansas at the special convention of the diocese of Kansas held in the see city of Topeka, May 28th, to succeed the late Rt. Rev. Elisha S. Thomas, S. T. D., was born in Nichols, Tioga Co., N. Y., April 12, 1848. In 1857 his parents removed to Faribault, Minn., soon after which he entered Shattuck Military School, where he remained in the collegiate department three years, graduating as the first student. Through his associations with Dr. Breck, the pioneer missionary of Minnesota, Mr. Millspaugh was impressed with his duty to study for Orders. The late Bishop of Kansas was his Greek professor in Shattuck, and influenced his pupil to enter Seabury Divinity School for a three years' course. Upon graduating from the latter institution and being ordained to the diaconate, he was called to the assistant rectorship of Christ church, and St. Paul's church, St. Paul, Minn., but Bishop Whipple suggested that he should take up missionary work in north-eastern Minnesota, which included in those days, Brainerd and Duluth. Bishop Gilbert says: "He did a splendid work in Brainerd, and to this day they speak of him in the most grateful terms. He strengthened the parish there, and reached out and held services in most of the adjacent towns, and sowed the seeds of the Church wisely and well." In 1876 Mr. Millspaugh was called to be the dean of Trinity cathedral, Omaha, where he remained ten years, strengthening the parish and building the present cathedral, costing $100,000, with the help of Bishop Clarkson. He also established many missions which have since developed into strong parishes, one being the colored church of St. Philip's, built of stone. On Oct. 20, 1880, he married the eldest daughter of Bishop Clarkson. A short time after the death of the Bishop in 1886, the dean received a strong call to become the rector of St. Paul's church, Minn., which he accepted. The church was then at a low ebb, oppressed by very heavy indebtedness, and limited in its number of communicants. Under his administration, in the face of hard times towards the close, he was enabled to raise the larger portion of the indebtedness, to quadruple the strength of the parish in numbers, and to win the love, affection, and esteem of all. In addition to his work as rector, he established and sustained three missions in the country, which he faithfully and successfully developed. After repeated invitations from Bishop Thomas to come to Kansas, in April, 1894, he accepted the call to become the dean of Grace cathedral, Topeka, where he has remained doing faithful work until the present time.

MONUMENTS Designed and executed in GRANITE, MARBLE, and STONE, and set in any part of the United States.
Correspondence solicited for work desired this season.
Send for new Illustrated Handbook
J. & R. LAMB
59 Carmine Street, New York.

VAN NOTE & FISK,
Ecclesiastical Glass Workers, Furnishers, Decorators, Metal Workers,
MARBLES. -: 36 UNION SQUARE, NEW YORK. :- MOSAICS.

OSCAR LUETKE, Designer and Manufacturer
ECCLESIASTICAL ART IN METAL, WOOD, MARBLE, STAINED GLASS
DECORATION, Etc. 652 Hudson St., New York.

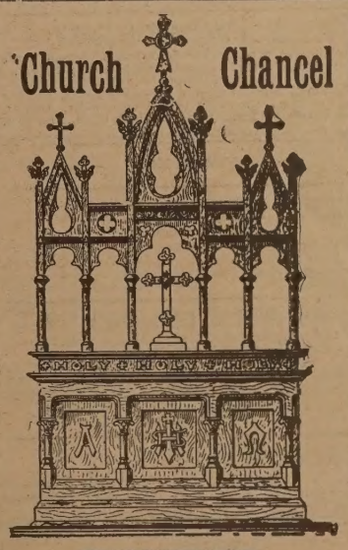
THE ONE OBLATION.
An Altar Manual for daily and general use, with notes on Baptism, Confirmation, Holy Communion, Fasts, Festivals, and Ritual, and other miscellaneous matter. Highly endorsed by Bishops Gilbert and Seymour.
Cloth bound, 40 cents.
W. L. CULLEN, ST. PAUL, MINN. WYLDE & CO., MINNEAPOLIS, MINN.

A PLAIN TE DEUM.
Arranged from standard music for Choirs and Congregations. Anthem form. Full harmony; no repetition. "Just the thing for amateur choirs." "Harmonious, melodious, and without undue elaboration." "Successfully crystallized many beautiful gems." Price 10 cts; 5 copies, 25 cents. CHAS. D. KELLOGG, 10 East 22d St., New York.

COX SONS & VINING,
70 Fifth Avenue, New York.
Embroideries and Fabrics, Clerical Suits, Surplices, Cassocks, Stoles, Hoods.
SUCCESSORS TO
COX SONS, BUCKLEY & CO.

"A MINISTER OF THE WORLD."
The love story of a country minister begins in the November issue of The Ladies' Home Journal. Read it. 10c. a copy; $1.00 a year. All dealers.

THE HAIR 24th Edition, 25c (or stamps). Why it Falls Off, Turns Grey, and the Remedy. By Prof. HARLEY PARKER.
D. N. LONG & CO., 1013 Arch St, Philadelphia, Pa.
"Every one should read this little book."—*Athenæum.*

Church Chancel

FURNITURE
Of every Description. Special designs free. Address
PHOENIX MFG., CO., Eau Claire, Wis.

GEO. E. ANDROVETTE & CO.,
Stained : Glass
27-29 So. Clinton St., Chicago, Ill.

R. GEISSLER
CHURCH WORK AND STAINED GLASS,
124 Clinton Place (W. 8th st.), New York,
and 540 Wabash Avenue, Chicago.

SPAULDING AND CO
INCORPORATED
GOLD · AND · SILVER · SMITHS.
OUR STOCK EMBRACES ALL MANNER OF DEVOTIONAL REQUISITES AND ORNAMENTS. OUR FINE STOCK OF
CHURCH GOODS
ARE THE PRODUCT OF THE GORHAM MFG. CO.
PHOTOGRAPHS, SPECIAL DESIGNS AND ESTIMATES ON RECEIPT OF PARTICULARS.
ECCLESIASTICAL ART · METAL · WORKERS
STATE and JACKSON Sts CHICAGO

Tucker Hymnal. *The Best.*
Used in nearly every choir in New York. New, cheaper edition just issued, several new tunes added, bulk reduced by use of thinner paper. 25 per cent. discount to churches from retail price of $1.50. Growing in favor every day. For particulars write to
THE CENTURY CO. Union Sq. New York.

Four Good Reasons

Why You Should Use The Living Church To Advertise Your School.

1st. School advertisements are set in uniform style, and classified.

2nd. It reaches a clientage abundantly able to furnish their children the BEST education.

3rd. Its advertising rate is lower (circulation considered) than any other paper of its class.

4th. Its field is not covered by other mediums, therefore no list of papers is complete without it.

THE LIVING CHURCH, 55 Dearborn St., Chicago.

Educational

CALIFORNIA

ST. MATTHEW'S SCHOOL FOR BOYS.
Twenty-ninth year. San Mateo, Cal.
The Rev. Alfred Lee Brewer, D.D., rector.

CONNECTICUT

Canaan Academy, Canaan, Litchfield Co., Conn. Summer Session for Study and Recreation opens June 20th. Address The Rector.

ILLINOIS

St. Gabriel's School and Kindergarten,
1304 W. Adams St., Chicago.
Miss Kate S. Bishop, Principal. A home kindergarten and school for children under 10 years of age. Especially designed for motherless children and others too young, backward, or delicate for ordinary schools. For circulars and terms address the Principal.

ST. MARY'S SCHOOL,
Knoxville, Illinois.
Under the same management for twenty-seven years.
Rev. C. W. Leffingwell, Rector and Founder.

WATERMAN HALL, Sycamore, Ill.
The Chicago Diocesan School for Girls.
Opened September 18th, 1889. Bishop McLaren, D. D., D. C. L., President of the Board of Trustees. Board and tuition $300 per school year. Address the Rev. B. F. Fleetwood, S.T.D., Rector, Sycamore, Ill.

THE NATIONAL MEDICAL COLLEGE
of Chicago gives full courses of Medical instruction, etc., also offers home readings for beginners. Fees low. T. C. Duncan, M.D., Ph. D., LL.D., Pres. 100 State st

ST. ALBAN'S ACADEMY,
Knoxville, Illinois.
A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.
A. H. Noyes, Headmaster.

INDIANA

HOWE GRAMMAR SCHOOL,
Lima, Indiana.
A Boarding School for Boys. This is the Diocesan School of the diocese of Indiana. It is, in all respects, fully equipped, and prepares thoroughly for business or for any College or University. For register or reference, address Rev. C. N. Spalding, D.D., rector, Lima, Ind.

MINNESOTA

SHATTUCK SCHOOL,
Faribault, Minn. (Military). 30th year. College or Business Preparation. All information in Catalogue.

NEW JERSEY

SCHOOL OF THE GOOD SHEPHERD,
A HOME SCHOOL FOR GIRLS. Terms, $250. Address, Sister-in-Charge, Asbury Park, New Jersey.

ST. HILDA'S SCHOOL, Morristown, N. J.
Boarding School for Girls. Fifteenth year September 23rd. *Summer Session* July 1st. Early application. For circulars and terms address Sister Superior.

Dryad Hill School for Girls.
South Orange, N. J. Mrs. L. H. Benjamin, Prin.

A Clergyman and Wife,
Both college graduates and experienced teachers, with beautiful home, modern improvements, abundant high ground, safe water privilege near,—desire a few boarding pupils for the summer. College preparatory work a specialty. Refer, by permission, to Rev. E. A. Bradley, D.D., Vicar St. Agnes' Chapel, New York. Address, Rev. C. E. O. Nichols, Bridgeton, N. J.

Educational

NEW YORK CITY

School of the Sisters of the Church.
(Founded by Mrs. Sylvanus Reed 1864.)
Kindergarten (including reading, writing, etc), Primary, Secondary, and Collegiate departments.
Address Sister-in-Charge, 6 and 8 East 53rd Street

ST. MARY'S SCHOOL.
6 and 8 East 46th St., New York, N. Y.
A boarding and day school for girls. Under the charge of Sisters of St. Mary. Pupils are prepared for college examinations. The twenty-seventh year will commence Oct. 1st. Address the Sister Superior

NEW YORK—STATE

KEBLE SCHOOL, Syracuse, N. Y.
A Boarding School for Girls, under the direction of Bishop Huntington. The twenty-fifth year will begin on September 17, 1895 For circulars and other information, apply to Miss Mary J. Jackson, Principal

PENNSYLVANIA

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.
A boarding school for girls. Twenty fourth year begins September 24th, 1895. Located forty miles from New York, on an eminence overlooking the Hudson river. Remarkably healthy, retired, and favorable for physical and intellectual development. For terms, etc., address
The Sister in Charge.

A Thorough French and English Home
School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Pecke. French warranted to be spoken in two years. Terms, $300 a year. Address, Mme. M. Clerc, 4313 Walnut St. Philadelphia, Pa.

CHELTENHAM MILITARY ACADEMY.
In all respects one of the best preparatory schools in the East. Represented by its graduates in Yale, Harvard, Princeton, Cornell, Troy Polytechnic, Lehigh, Lafayette, and University of Pennsylvania. $600 per year; no extras. Send for illustrated circular. Ogontz, near Philadelphia, Pa. John C. Rice, Ph.D., Principal.

VERMONT

VERMONT EPISCOPAL INSTITUTE.
Burlington, Vt.
Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Boys' Boarding School. Military Drill. Certificate admits to college. Business course. Forty-five boys. Catalogue. H. H. Ross, A.M., Principal.

BISHOP HOPKINS HALL, Burlington, Vt.
Under supervision of Rt. Rev. A. C. A. Hall, D.D.
Miss Edith M. Clark, Principal.
H. H. Ross, A. M., Business Manager.
Superior boarding school for young ladies. Catalogue

VIRGINIA

EPISCOPAL HIGH SCHOOL,
Near Alexandria, Virginia.
The 57th year opens Sept. 25, 1895. Catalogues sent.
L. M. Blackford, M.A., Principal.

WISCONSIN

ST. JOHN'S MILITARY ACADEMY,
Delafield, Wisconsin
A Church School for Boys. Situated in the "lake region" of southern Wisconsin, twenty-five miles from Milwaukee. Location unsurpassed for beauty and healthfulness. Prepares for any of the colleges, or for business. Rates less than for any other school of its class. New term opens Jan. 8, 1895. For catalogues, testimonials, and all other information, apply to the Warden, the Rev. Sidney T. Smythe, A.M., Delafield, Wis.

CATHEDRAL CHOIR SCHOOL,
Fond du Lac, Wisconsin.
Everything modern and first-class.
$200 FOR THE SCHOOL YEAR.
Send for new illustrated catalogue.
The Rev. Chas. E. Taylor, B.D., Warden.

Educational

MISCELLANEOUS

TRINITY COLLEGE.
Hartford, Conn., June 1, 1895.
Examinations for admission to the Freshman Class will be held at the office of John H. S Quick, Temple Building, corner LaSalle and Monroe streets, Chicago, as follows:
Monday, June 24th, 2 P M, Greek, and Modern Languages,
Tuesday, June 25th, 9 A M., Algebra, and Trigonometry. 2 P M, Latin; U S History.
Wednesday, June 26th, 9 A. M., Arithmetic and Geometry. 2 P. M., English.
Candidates for admission must have completed their fifteenth year, and bring testimonials of good moral character.
Catalogues containing specimens of Examination Papers can be obtained on application to the President, or to the Secretary of the Faculty, Trinity College, Hartford, Conn.

The Leading Conservatory of America
Carl Faelten, Director.
Founded in 1853 by E. Tourjée.
NEW ENGLAND CONSERVATORY OF MUSIC. Boston, Mass.
Franklin Sq.
Send for Prospectus giving full information.
Frank W. Hale, General Manager.

MISS. C. E MASON'S SCHOOL FOR GIRLS.

THE CASTLE, Tarrytown-on-Hudson, N. Y. A beautiful school, giving advantages of N. Y city and suburb. Refer to Rt. Rev H. C. Potter, Rt Rev. O. W Whitaker, Rt Rev Chas Ted' Quintard Rt Rev. Wm C. Gray Rt. Rev. Thos. F. Gailor, Rt. Rev. David Sessums.

WANTED, AT ONCE.
Episcopal Teachers—3 Superintendents, 15 Principals, 2 College Presidents, 8 Piano, 5 Vocal, 5 Art, 6 Elocution, 9 Primary, 5 Kindergarten, 4 Governesses, 3 Latin, 2 Greek, 5 Mathematics, for full term. Address, with stamp, Columbian Teachers' Bureau, Vanderbilt Building, Nashville, Tennessee.

DEER PARK AND OAKLAND,
On the Crest of the Alleghenies.
(Main Line B. & O. R. R.)
SEASON OPENS JUNE 22, 1895.
Rates $60, $75, and $90 a month, according to location. Furnished cottages, with facilities for housekeeping, if desired. $450 to $600 per season. Address
GEORGE D. DeSHIELDS, Manager,
Cumberland, Md.

SUMMER HOMES IN VERMONT, AND ON THE SHORES OF **LAKE CHAMPLAIN.**
A NEW illustrated book, describing this unequalled summer resort's section, offering the BEST TABLE BOARD, hospitable people, outdoor pleasures, fishing, boating, or perfect rest. Climate and scenery unsurpassed.
Prices from $4 per week upwards.
Mailed free, on application to
A. W. ECCLESTONE, or S. W. CUMMINGS,
G. P. A., 353 Broadway, New York. G. P. A., St. Albans, Vt.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

$2.00 a Year, if Paid in Advance.

(TO THE CLERGY $1.60.)

Single copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E P. Dutton & Co., and Crothers & Korth. In Chicago, at Brentano Bros. In Philadelphia, at John J. McVey's, 30 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at Mr. E. Allen Lycett's, 9 E. Lexington st.

Change of Address.—Subscribers should name not only the new address, but also the old.

Discontinuances.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

Foreign.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy 8 shillings.

Exchange.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

Advertising

Advertising Rates.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position.

Discounts.—Liberal for continued insertions. No advertisement inserted for less than $1.00 a time.

NOTE THIS

LIST, IF INTERESTED IN MUSIC.

Children's Voices. A treatise on how they may be harmed and how helped. By Emilie C. Curtis. Price, 50 cents.

Anniversary Songs for Sunday Schools. Price, 5 cents.

Treble Clef Choir. A collection of sacred and secular music arranged for Women's Voices. By G. F. Root and D. B. Towner. Endorsed by D. L. Moody. 50 cts.

Curriculum. By G. F. Root. The best American Piano Method ever published. Price $2.75.

Don't. By G. F. Root. A friendly attempt to correct some errors in musical terminology. Price 25 cents.

The Teacher's Handbook is a graded catalogue of Songs and Piano Music, especially adapted to teaching purposes. Sent free on application, to any music teacher.

IN PRESS.

A New Course especially prepared for the **Study of Music in Public Schools**, embodying many novel features, and thoroughly up to date in every particular. By John A. Broekhoven and A. J. Gantvoort. Send your name and address if interested, and descriptive matter will be sent as soon as ready.

THE JOHN CHURCH CO.,
CINCINNATI. NEW YORK. CHICAGO.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Burlington Route

SUMMER VACATION TOURS

PERSONALLY CONDUCTED SPECIAL CAR PARTIES TO

Colorado AND THE Yellowstone Park

FIRST TOUR	SECOND TOUR	THIRD TOUR
TWENTY DAYS; COST $190.00	SEVENTEEN DAYS; COST $160.00	FOURTEEN DAYS; COST $130.00
Leaving Chicago Wednesday, June 26	*Leaving Chicago Wednesday, Aug. 7*	*Leaving Chicago Wednesday, Aug. 14*
To the Yellowstone Park, via Colorado, Marshall Pass, Glenwood Springs, Salt Lake City. Six days' tour of Yellowstone Park. Returning through the Black Hills, via the Custer Battlefield and Hot Springs, S. D.	To the Yellowstone Park by way of Kansas City, Missouri, and Lincoln, Nebraska. Through the Black Hills via Hot Springs, Deadwood and Custer Battlefield. Six days' tour of Yellowstone Park. Returning via Minneapolis and Lake Minnetonka.	Through scenic Colorado, via Denver, Manitou, Pike's Peak, Colorado Springs, Royal Gorge, Marshall Pass —Around the Circle—Mount Ouray stage ride, Rico, Durango, Glenwood Springs and Leadville.

The cost of tickets for these TOURS includes railroad transportation, sleeping-car fares, meals and lodging, carriage drives and side trips. Everything save incidental expenses.

THE SERVICE IN ALL RESPECTS WILL BE STRICTLY FIRST CLASS IN EVERY PARTICULAR

Consult your nearest ticket agent in regard to these parties, or send for a descriptive pamphlet to
T. A. GRADY, MANAGER BURLINGTON ROUTE TOURS, 211 Clark Street, CHICAGO, ILL.

The Living Church

Saturday, June 8, 1895

News and Notes

CLOSE upon the reports from the Commission to enquire into the Armenian atrocities, comes the news of an attack upon British, Russian, and French officials at Djeddah. The British vice-consul was assassinated, and the consul badly wounded. Some of the others were also seriously injured, and it seems probable that more than one death will ensue. About the same time, advices were received from Moosh to the effect that the residence occupied by the European envoys had been forcibly entered, and the intruders expelled with difficulty. These events have produced intense excitement in Europe. The indications are that a "holy war" is on foot in Turkey against all Christian communities and all Christian rights within the Sultan's dominions. If this be true, it may safely be predicted that the unspeakable misrule of the Turks, so long upheld by the Christian governments in order to keep Russia in check, is nearing its end. The day of deliverance, we devoutly trust, is now at its dawn for the Christians of the East, so long ground under the iron heel of the Moslem power. The London *Daily News* says: "Armenia was probably never nearer to complete and final delivery than at this hour."

ONE of our so-called undenominational papers is in trouble for offering prizes involving chances, as an inducement to secure subscribers. *The Church Union*, so report says, has been excluded from the mails on the ground that it contained a lottery advertisement. We are sorry for Miss Editor Grannis and her brilliant array of associate editors (more nominal than real, as to editorial service, we fancy), including Dr. Parkhurst, Methodist Bishop Newman, Miss Willard, and others. Probably they did not see through the scheme of the wicked manager who took this unlawful course to make friends of the mammon of unrighteousness, At this rate the cause of Church unity should pray to be delivered from its friends.

BISHOP TALBOT is a very emphatic man. The way he emphasizes his intense desire to see the Board of Missions relieved from embarassment, is to send $103 from nineteen of his mission stations. Is it not possible, nay, easily feasible, for every missionary who has received aid from the Board, to collect $5 in each of his stations? He could state the facts, let the people know the emergency and realize that if relief is not forthcoming they will have no appropriation beyond this year. Are we not getting into the habit of expecting a few rich people to come forward at every crisis and pull us out of our trouble? Let them not weary, however, in their well doing, but also let many hands make light work.

THE half-hearted methods of modern politics where a really righteous cause is at stake, receive instructive illustration in the scheme of reforms for Armenia presented to the Sultan by France, England, and Russia, in view of the report of the Commission which investigated the atrocities inflicted last year upon the unfortunate Christians of that region, Not one of the statesmen who drew up this scheme can be ignorant that, for any purpose of improving the conditions which exist, it must prove utterly nugatory. It might have emanated from the brain of an inexperienced philanthropist, but no one who knows anything of history or of human nature, especially Turkish human nature, could for one moment be so deluded as to imagine that it can do any good. Assuredly those who formulated it were under no hallucination. With them the problem was purely a political one. They must do something to satisfy public opinion in Europe, while at the same time disturbing as little as possible the *status quo* in Turkey. The gist of their proposal is this that "one third of the officials in the Armenian provinces shall be Christians." They are, however, to be appointed and controlled by the Turkish government, at least nothing to the contrary appears in the scheme as it has been given out, and it is distinctly stipulated that "the High Commissioner shall not be a European." This experiment has been tried already in another region, with the result of giving a quasi-Christian sanction to the worst abuses of Turkish administration. It is to be hoped that the moral sense of Europe, and especially of England, will refuse to be satisfied with any such miserable make-shift as this.

ALL true lovers of country, and those who rejoice in that which makes for "peace and good-will," cannot but take satisfaction in that striking feature of Decoration Day in Chicago, the ceremonies in Oakwoods cemetery in which representatives of the Civil War period, who fought on different sides, united in a common celebration of American heroism and courage. As such an occasion would hardly have been possible in any other country, so it was felt that Chicago was a peculiarly fitting place to be the scene of a public demonstration of the reality of the peace and brotherhood which has in the course of time followed the close of one of the greatest civil wars of history. If the great Fair of 1893 proclaimed the existence of a common kinship among the nations, much more is it right that the same city should be the scene of reconciliation between those who are bound together by the closest ties of a common race within one nationality.

BISHOP McKIM, in his official organ, April issue, says that Japan is unconsciously preparing the way of the Lord in the moral and spiritual desert of China. The marvellous progress of events in these far Eastern countries suggests at once the need of reinforcements. The Bishop has appealed for eleven more clerical missionaries, and after several months has received one response. In Japan, opportunities are opening on all sides, and in China, the new order of things and the advance of Western civilization will soon make demands upon Christian missions such as the world has not seen for many centuries.

DR. Gray, of *The Interior* (Presbyterian, Chicago), recently passed the twenty-fifth anniversary of his command of that journal, and he was a veteran when he entered upon that work. His friends gave him a good dinner and helped him to eat it, and they had a "big talk." Now comes an account of a banquet given by the Chicago Baptists to Dr. Smith and Mr. Goodman, editors of their organ, *The Standard*. They have worked together on that paper forty-three years, and all the time have been active in promoting the interest and general work of their denomination. Such a record, says *The Interior*, cannot be shown for any two men on any other religious paper in existence. After all, Chicago is not so very young. Her old men may yet beat the world's record as in many ways her young men have done.

AT last accounts it appeared certain that Dr. Sanday would be the successor of Dr. Heurtley as Margaret Professor of Divinity at Oxford. It had been hoped by many that Dr. Wace might be appointed, but the position is an elective one, and it soon appeared that Dr. Sanday had so large a following as to make his election almost certain, and Dr. Wace, therefore, declined to stand. Dr. Sanday is very well known for his investigations in Holy Scripture, especially the New Testament, and for some valuable work in the field of Apologetics. But the objections to him are that he has no special training in dogmatic theology, that his exegesis is often doubtful, and that he is a follower of the new criticism. With much earnestness and amiability, he is not a man of much original power or depth of mind, and his tendency to lean upon authority, especially that of the late Dr. Hort, is sometimes almost amusing. Having spent his life in the defensive sphere of Apologetics, it is doubtful whether at his time of life he will be able to adapt himself to a line of things requiring quite a different habit of mind.

The Church of England

FROM OUR SPECIAL CORRESPONDENT

May 22, 1895.

The event which has engrossed the attention of English Churchmen during the past month is the protest made by the Rev. W. Black, formerly of the Cowley Fathers, at the re-marriage of a man whose wife had obtained a decree of divorce in an undefended suit. English civil law allows divorcees the use of a church, if they obtain a marriage license, and can find a priest whose conscience will allow him to read the service over them. The ceremony at St. Mark's, North Audley st., had been announced in the society papers, and Mr. Black was therefore afforded a good opportunity of protesting. In accordance with the terms of the rubric which provides that on the day of marriage the ceremony is to be delayed "if any man do allege and declare any impediment," Mr. Black, who was accompanied by the Duke of Newcastle and other supporters, read a calm and dignified protest, alleging and declaring as an impediment that the man at the altar had a wife living. The officiating minister, a Dr. Ker Gray, a fashionable preacher of some little repute, refused to listen to Mr. Black, and went on with the service, while Mr. Black finished reading his protest, after which he immediately left the church. Few English priests, one hopes, would knowingly have lent their churches for such a mock marriage, and most would certainly prefer to take the small risk of having the church forcibly entered, or of being prosecuted for withholding it, a course which few divorcees would be likely to take, since they would only succeed in drawing attention to their own shame, and to the scandalous state of the law. The vicar of St. Mark's is greatly to blame. But the two people who have come worst out of the affair are the Bishop of London, and his chancellor, Dr. Tristram, who issued the marriage license. The Bishop of London knew perfectly well that the mock marriage was about to take place, and he had even been petitioned by some leading members of his diocesan conference to prevent it. Good has come out of evil, for the whole matter has been well discussed in the Church press, and even the secular papers, including *The Times*, are on the side of the Church for once, so that the farce is not likely to be repeated. Convocation has taken up the matter; and Lord Halifax has introduced a Bill into the House of Lords which provides that the clergy may be released from the legal obligation of lending their churches for the re-marriage of divorcees. It is also probable that the question of the right of chancellors to issue marriage licenses to divorcees, in spite of injunctions to the contrary from their bishops, will at last receive a solution. It may be remembered that a similar incident two or three years ago led Mr. Black into a conflict with his superiors in the Society of St. John the Evangelist, which resulted in his severance from the society. Since the scene at St. Mark's he has not strengthened his case by his undignified and petulant letters to the press, but he has deserved the thanks of all Churchmen for drawing public attention to a scandal and a grievance.

The Pope's letter has been received with respect and thankfulness by all sections of the Church press, including even the Protestant *Record*. From the historical point of view there is, of course, much in the letter to which exception must be taken. But the tone of the letter is admirable, and it lifts the whole question of the re-union of Christendom on to a higher plane than that of the mere controversialist. If it issue in no practical result, it will at least have tended to draw Christians together on the basis of their common faith; and by its powerful call to prayer it emphasizes the sole and the most potent hope of the ultimate re-union of the separated branches of the Church. It has increased the respect which all Churchmen must feel for the venerable Bishop of Rome, whose strong faith and hope refuse to acquiesce in the idea of a Christendom permanently divided against itself, and who has had the courage to dissociate himself, to an apprecia-

able extent, from the *non possumus* attitude of his predecessors, and from the atmosphere and traditions of the Vatican. Lord Halifax, whose recent visit to Rome has caused the more Protestant section of Churchmen some needless alarm, has sufficiently explained in a speech to the E. C. U., the attitude of the Pope, and the object of his own journey. The Pope, he says, recognizing that it would be premature to discuss the ecclesiastical and theological aspects of the question, and seeing that any precipitate action would only hinder the object he has in view, "lifts," as Lord Halifax says, "the whole question up into the supernatural sphere, and invites us all to pray with him to the great Head of the Church, who has Himself told us that the prayer of faith can remove mountains." It is worthy of notice that the Pope gave audience at the same time to Lord Halifax and to the Abbe Portal, who, under the *non de plume* of Fernand Dalbus, has recently championed so vigorously the cause of the validity of English orders.

It was with considerable relief that Churchmen learned that the deanery of Canterbury had been bestowed upon Archdeacon Farrar, for it has long been feared that his eloquence might be rewarded by a bishopric. At Canterbury he will practically be shelved. D. Farrar is undoubtedly a man of some talent, of showy scholarship, and of considerable oratorical power, but there is no Churchman in so prominent a position who can command so little confidence and respect outside his own immediate following. His theological opportunism and his bitter invectives against all who presume to differ from him, have alienated many of his former admirers, and have lost him the position in the councils of the Church which his natural abilities might have won for him. His successor in the canonry at Westminster, and in the rectory of St. Margaret's, which is attached to the canonry, is Prebendary Eyton, rector of Holy Trinity, Chelsea. Canon Eyton is one of the original founders of the Christian Social Union, and he has never hesitated to proclaim his acceptance of the main principles of Christian socialism, either in the pulpit or out of it. Holy Trinity, Chelsea (a very remarkable example of the late John D. Sedding's architectural genius), has a large and fashionable congregation; and it says not a little for Canon Eyton's honesty and personal power that he has preached the democratic aspect of Christianity to a typical West-end congregation nurtured in Toryism, without alienating it. As a High Churchman the Abbey and St. Margaret's are greatly in need of him, and his opportunities of usefulness will certainly not be diminished by his preferment.

The Welsh Disestablishment Bill is passing slowly through the committee stage. Nobody is taking much interest in it at present, for the Government majority dwindles with almost every by-election, and the fall of the ministry cannot long be delayed. The longer ministers continue in office, the more crushing will be their defeat at the next general election. But they apparently hope to get the Welsh Bill through the Commons in order that its rejection by the Upper House may enable them to go to the poll with "reform of the House of Lords" at the head of their new election programme.

Bristol has at last a cathedral worthy of so great a city, a cathedral ready for its bishop when the see of Gloucester and Bristol shall once more be resolved into its constituent elements. The choir of the cathedral was built by Abbot Knowle at the beginning of the 14th century, with the transepts and central tower, but the nave has only been completed within the last few years. About 40 years ago a "restoration" of the choir was attempted, but it resulted only in the destruction of much old work, and in the entire reversal of all the old ritual arrangements. Three years ago another and a better restoration was begun, with a view to replacing the stalls, organ, and altars in their original positions. Much had to be done to strengthen the fabric, and the security of the building once assured, the whole of the choir and the two Lady chapels, for the cathedral is unique in possessing two Lady chapels, were refitted in accordance with the original arrangements. The high altar has been raised, and furnished with its proper ornaments, a very handsome dossel taking for the present the place of the reredos which is proposed. The Lady chapel and the elder Lady chapel have each their altar, duly vested and furnished. The stalls have been restored to their original place, and enriched, and the whole choir newly paved with marble, so that, for its size, the choir of Bristol is now one of the most beautiful in the kingdom. On Sunday, May 5th, the Bishop of Gloucester and Bristol solemnly dedicated the altar, with its furniture and the restored choir, to the service of Almighty God. Next day, the Archbishop of Canterbury preached at Evensong. He was received with quite an ovation in the city, which was lavishly decorated in his honor. The procession from the cloisters to the cathedral was representative and very impressive, as it included the workmen employed on the cathedral, and the Mayor and corporation of the city, as well as many of the clergy of the diocese, and the staff of the cathedral. The Bishop of Gloucester and Bristol was preceded by a chaplain with the pastoral staff; and the Archbishop, in his scarlet robes, was attended by two chaplains, and had his primatial cross borne before him. Bristol will soon be an independent see, and the Mayor took the opportunity which the presence of the Primate afforded, to present a petition for the consecration of the future Bishop of Bristol in the cathedral of his diocese. The Archbishop evidently did not wish to commit himself or to establish a precedent, and cautiously replied that he would consider the matter. Tradition and custom apart, it certainly seems desirable that a bishop should be consecrated in the midst of his future flock, rather than at St. Paul's or Westminster Abbey, where few representatives of the diocese can be present. And a consecration in a city such as Bristol would undoubtedly stimulate Church life, and ensure the bishop a heartier welcome from the people of the diocese.

The death of the Earl of Selborne has deprived the Church of one of her most eminent and most faithful laymen, one, too, who served the State as faithfully as the Church. His works in defence of the principle of Establishment, and of tithe, are standard authorities, and their arguments have never been refuted. Lord Selborne was an ideal chairman of the House of Laymen, and his place there, and on many other Church bodies, will be hard to fill. To the last day of his life his great gifts were unreservedly placed at the service of the Church, and his last months were devoted to the organization of the Central Committee of Laymen for the defense of the Church.

The "May meetings" of the various Church societies are now in full swing. One of the most successful has been that of the S. P. G. The Bishop of Bath and Wells (late of Adelaide, Australia) preached a noble sermon at the High Celebration in St. Paul's, at which the Premier was present. Bishop Kennion, in the course of his sermon, gave an interesting reminiscence of Bishop Smythies. They were standing together, he said, in Westminster Abbey, during one of the services of the Lambeth Conference, waiting for the procession of bishops to start. Bishop Smythies happened to look down, and saw that he was standing on the grave of Livingstone, the pioneer and founder of his own mission, and the coincidence gave him fresh ardor for the battle, fresh inspiration for the crusade. The attendance at the annual meeting, and the balance sheet, showed that High Churchmen, by whom mainly the S. P. G. is supported, are at least waking up to a sense of their duty towards missions. It is encouraging to find that in a year of great financial depression the receipts of the S. P. G. were more by $50,000 than in the previous year.

It is much to be wished that all who have acquired great wealth rapidly would use it as well as Lord Burton and the Bass family have done. The dedication of some recent gifts to the church of St. Paul, Burton on-Trent, has elicited the fact that the great brewing family has spent about $540,000 in making provision for the spiritual needs of the town from which their money is drawn. Twenty years ago Burton was the prey of Puritanism of an acute type; to-day it is one of the best worked parishes, and one of the foremost Catholic centres, in the Midlands.

New York City

The trustees of the New York Public Library—the union of the Astor, Lenox, and Tilden libraries, have elected Bishop Potter a member of the board, and a vice-president of the corporation.

The Central Labor Union has sent to Bishop Potter a vote of thanks for his successful efforts in bringing about a successful termination of the recent strike of marble workers and builders.

The Woman's Auxiliary of the Board of Missions held a Quiet Day in Calvary church, Wednesday, May 22nd. It was conducted by the Rev. Floyd W. Tomkins, Jr., formerly of Chicago, and now rector of Grace church, Providence, R. I.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the celebration of Ascension Day was marked by exceptional musical features. The anthem was Foster's "Let not your heart be troubled," and the entire "St. Cecilia" Mass, of Gounod, was rendered.

At St. Matthew's church, a free organ recital was given Tuesday evening, May 28th. Mr. Henry G. Eskuche, organist of St. Mary's church, Brooklyn, presided at the organ, and there were special choristers who aided in vocal parts. The offertory was devoted to the organ fund.

All Angels' church is to be further beautified by the generosity of its rector, the Rev. Dr. Chas. F. Hoffman, who has lately presented a fine painting of "The Baptism of Lithuania," by a Warsaw artist, Wojciech Gerson. In the absence abroad of the associate rector, the Rev. Dr. S. DeLancey Townsend, the Rev. R. Ellis Jones is officiating in this parish.

At the General Theological Seminary the alumni prize in ecclesiastical history, $20, has been awarded to Robert Perine. The examination had special reference to the early history and canonical independence of the Church of England. The winner of the Greek alumni prize has not yet been announced. The closing exercises of the seminary were held this week. Monday evening, June 3rd, Bishop Coxe preached the baccalaureate sermon. The other proceedings occurred too late for us to receive details before going to press.

At St. Luke's church, the Rev. Dr. John T. Patey, rector, a commemorative service was held on the afternoon of Whitsunday for the Sons of the American Revolution. Seats in the middle aisle were occupied by members of the Society of the Cincinnati, the Society of Colonial Wars, the Colonial Dames, Daughters of the American Revolution, the Society of the War of 1812, and the Military Order of Foreign Wars of the United States.

A leading layman and vestryman of Trinity parish, Mr. Geo. A. Robbins, died Saturday, May 25th. He was a graduate of Yale in the class of 1847. At the time of his death he was officially connected with several financial institutions, was treasurer of the New York Institution for the Instruction of the Deaf and Dumb, and a member of the executive board of the Asylum for the Blind. The burial took place from Trinity church, Tuesday morning, May 28th.

At St. Bartholomew's parish house, Tuesday evening, May 28th, special exercises were held in honor of the well-known worker among women, Mrs. Margaret Bottome, who sailed the next day for Europe, on the American line steamship "Paris." Col. Hadley, superintendent of the Rescue Mission, presided, and addresses were made by the Rev. Dr. D. H. Greer, Miss Wray, and Miss Bottome. A feature of the occasion was the presentation to Mrs. Bottome of a floral horseshoe, on which was inscribed "*Bon Voyage.*"

At the church of Zion and St. Timothy, a special musical service was held on the evening of Whitsunday, by the choir of the parish, combined with that of the church of All Angels. The *Magnificat* and *Nunc Dimittis* were from compositions of Dr. Chas. H. Lloyd. Mozart's fine motet, "O God, when Thou appearest," and Beethoven's "Mount of Olives," were rendered. Mr. Wm Smedley, of the church of All Angels, led the voices, and Mr. Warren R. Hedden presided at the organ.

An exhibition drill was given on the evening of Tuesday, May 28th, at the armory of the 71st Regiment, N. Y. N. G., by six companies of the Church Temperance League, under the command of Col. B. F. Watson. Swords were carried in place of rifles. Among them was the Headquarters Guard, the organization of St. Thomas' and St. Timothy's churches, and the Red Cross Guard of Brooklyn. They were reviewed by Bishop Potter and the Rev. Dr. Huntington, of Grace church, who congratulated them on their military appearance.

A very interesting wedding was held Saturday, June 1st, at St. John's church, Clifton, Staten Island, the parties being Mr. Belmont Tiffany, and Miss Annie Leavenworth Cameron, second daughter of Sir Roderick Cameron, who was long Consul-General of her Majesty the Queen, in this city. The ceremony was performed by the rector, the Rev. Dr. John Eccleston, and a wedding breakfast and reception followed at Clifton Berley, the summer home of Sir Roderick. The bride was attended by eight bridesmaids.

At the annual meeting of the Church Association for the Advancement of the Interests of Labor, just held, Bishop Huntington was re-elected president, and the following persons were chosen to fill other offices: Vice-president, the Rev. Joseph Reynolds, Jr.; secretary, Mr. C. De Lancey Allen; treasurer, Mr. H. B. Livingston; executive board, the Rev. W. E. Johnson, the Rev. Dr. J. P. Peters, the Rev. F. W. Tomkins, Jr., Messrs. Alexander Law, J. H. Dillard, and A. L. Sessions, Miss Mary Lente, Miss Harriette A. Keyser, and Miss Margaret S. Lawrence. Nearly all the officers are residents of this city. A movement is to be made to organize auxiliary chapters, and Miss Harriette A. Keyser was appointed to undertake the task. There are a number of actively working committees for promoting the good of the working people.

At the church of the Reconciliation, the Rev. James G. Lewis, pastor, Whitsunday was made notable by the partaking of their first Communion by the 23 persons just confirmed by the Bishop. In the afternoon took place the flower festival of the Sunday school. The classes presented flowers, and the offerings of money were devoted to the support of the summer home, which will open on June 15th, and will be occupied during the first fortnight by the children of the day nursery. From June 29th, it will be available for others. Miss Edwards will again act as matron, and will be assisted by the Misses Hulse. A new cadet corps has been added to that already in existence in the parish.

Of the many charities connected with St. George's church, there is none more successful than the evening Training School, which has now been in existence for three years, and has a roll of 335 scholars in attendance. The boys are instructed in carpentry, plumbing, drawing, printing, and telegraphy, and there is also a class for children of from eight to 12 years of age for manual training. The friends of the school assembled at St. George's memorial house on the evening of Friday, May 31st, and saw an interesting exhibition of the work done in the school. There were exhibits of the carpenter's and joiner's art, a newspaper, *St. George's Industrial Herald*, a number of specimens

of plumber's work, a collection of freehand drawings, and kindergarten work. Addresses were made by the rector, the Rev. Dr. Wm. S. Rainsford, the Rev. Theodore Sedgwick, and Mr. Arthur A. Hamerschlag, superintendent of the school. After this, the Rev. Frank H. Nelson presented diplomas to a number of boys who have completed the course of the school. Many of the students receiv rizes for proficiency in their studies.

The Church Missionary Society for Seamen of the city and port of New York has shared the common experience of charitable and missionary organizations, during the past year, in a considerable falling off of income. The expenses have amounted to $14,389.06, and the income to $11,314.28, leaving a deficit of $3,074.78, which has been met by drawing upon the principal of the permanent fund. As a similar process of making good deficits in this society has had to be resorted to on some former occasions, the fund so drawn upon is nearly exhausted. As a consequence there confronts the society the dilemma of retrenchment on one side, or enlargement of income on the other. The current support from parishes during the past year amounted to only $2,987-46; and this was a falling off of $666.30 from the year before. The sympathies of the benevolent in this great seaport are appealed to, to insure adequate support of the Church's sole work among sailors. The society possesses a most valuable "plant" in the shape of the floating church of Our Saviour, the fine buildings of the church of the Holy Comforter, located near the docks of the great steamship lines on West st., and has stations at Coenties Slip and in Pike st., and a valuable sailor's home in Market st.

Philadelphia

Bishop Whitaker, on Saturday, 25th ult., laid the corner-stone of the Children's Home for Incurables, a non-sectarian institution.

The combined choirs of St. Luke's church, Germantown, and St. Martin's-in-the-Fields, rendered Sullivan's sacred cantata, "The Prodigal Son," on the 27th ult., at the last-named church, repeating the same at St. Luke's, on the 29th ult.

The Church Club met on the 28th ult. at St. Stephen's church, and elected a board of governors, consisting of 14 well-known leading laymen of the diocese. The club expects to occupy their quarters at the Church House by October next.

As has been the custom for several years past, the vested choir of St. Jude's church sung the processional hymn and the anthem when the grave of Gen. George G. Meade was decorated by the post of the G. A. R. bearing the name, on Decoration Day; and repeated the same services at the Lincoln Monument in Fairmount Park.

The choir of the memorial chapel of the Holy Communion has been vested, and sang the service for the first time on Sunday, 26th ult. There were 7 boys, 12 women, and 9 men present. The boys and men wore the usual cassock and cotta, while the women are attired similar to those at St. Simeon's church.

The North-west convocation met in the guild room of the church of the Epiphany, on Tuesday, 21st ult., the Rev. Dr. B. Watson, presiding. All the old officers were re-elected. The appropriation to St. John Chrysostom's was renewed. The increase of 7 per cent. on last year's apportionment was accepted by all the parishes represented.

The Sunday after Ascension was also observed as "Memorial Sunday" by the various posts of the G. A. R. Meade post No. 1, was at St. Matthew's church in the forenoon, where they listened to a sermon preached by the rector, the Rev. Rob't W. Forsyth. Gen. U. S. Grant post No. 5, with other patriotic organizations, attended service in the evening at All Saints' church, where they were addressed by the rector, the Rev. Dr. McKay. On Decoration Day the same organization visited the cemetery of this church, where they distributed flowers on the graves of their comrades in arms, held a memorial service, and fired the usual salute.

The annual donation day of Buttercup Cottage, the summer home for working-girls, Cresheim road, Mt. Airy, was observed on Saturday, 25th ult., when the cottage was opened for the 7th season. The Board of Managers were in attendance all day, and received the gifts of money, groceries, matting, and other household necessities. Last summer 264 girls were guests at the cottage, most of whom, but for it, would have been obliged to spend their holidays in the city. Sisters Elizabeth and Ruth, of the Sisterhood of the Good Shepherd, New York, have been in charge of the cottage since it was opened. The managers expect a larger number of girls to visit the cottage this year than ever before.

The 82nd anniversary of the "State Fencibles," an independent body of infantry belonging to the National Guard, was observed on the 25th ult., and on Sunday, 26th ult., the command marched from their armory to old St. Paul's church, where services were conducted by the battalion's chaplain, Captain, the Rev. H. A. F. Hoyt, who for the past nine years has looked after the spiritual welfare of the command, both in armory and in camp, assisted by the Rev. Messrs. H. M. G. Huff and E. K. Tullidge. The music was provided by the united vested choirs of St. Paul's and Christ churches, Germantown. The sermon was preached by the chaplain from the text, Proverbs xiv: 34.

St. Luke's church, Germantown, the Rev. Dr. Samuel Upjohn, rector, on the 27th ult, acquired the title to a lot on Germantown ave., 44 by 150 feet, paying therefore $10,-875 Estimates are now being received for the construction on this lot of St. Margaret's Home for girls. The building will be of the Tudor-Gothic style, three stories and basement, 78 by 36 feet. Leiperville stone will be used for the walls, and the windows will be mullioned with Indiana lime-stone. On the first floor there are to be parlor and reception, clergy and matron's rooms, an oratory, a refectory, kitchen, and pantry. The second and third floors will be used as dormitories, about 20 bedrooms being outlined, and the third floor will also have a number of storage rooms. Several baths will also be located on the two upper floors. In the basement will be another kitchen, steam-heating plant, and storerooms.

Two well-known citizens of Germantown and prominent Churchmen have almost simultaneously passed to their rest. Mr. Joseph M. Shoemaker entered life eternal on the 24th ult, in his 48th year. For many years he was a communicant member and vestryman of Christ church, Germantown; a man of high character and a generous contributor to the Church and her institutions. After the Burial Office had been said at his late residence by his pastor, the Rev. Dr. J. B. Falkner, assisted by the Rev. Dr. D. W. Appleton of Ogontz, the remains were removed to Maryland for final interment. Mr. Edwin R. Cope for many years the accounting warden of St. Luke's church, Germantown, died on the 25th ult, aged 75 years. Being of an extremely charitable disposition, he gave liberally, much being done in a quiet and unostentatious manner, and known only to the beneficiaries. The burial services were held at St. Luke's, on the 28th ult, which were in charge of the rector, the Rev. Dr. Samuel Upjohn, and the clerical assistants of that parish; and his mortal remains now rest in the cemetery adjoining.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The 58th annual convention was held in the cathedral of St. Peter and St. Paul May 28th and 29th. At the opening service at 10:30 on Tuesday, Holy Communion was celebrated by the Bishop. The Bishop's sermon was in substance the paper which he read before the April meeting of the Church Club. In his annual charge, delivered in the afternoon, the Bishop stated that, despite the stringency of the times, the diocese had just completed one of the most prosperous years in its history. Among the most notable facts mentioned as bearing out this statement, the Bishop referred to the consecration of the church of the Epiphany; of Emmanuel church, La Grange; of Grace church, Sterling; and of St. Mark's, Evanston; the erection of St. Peter's, St. Chrysostom's, Christ church parish house, Trinity parish house, and St. James rectory, and of the opening of many new missions. Much of the address was in the nature of an appeal in behalf of the feebler parishes in rural districts. The Bishop reported that he had personally administered the rite of Confirmation to 735 persons during the past year, and since his consecration as Bishop had confirmed 16 742. He also touched upon the steadily increasing duties devolving upon the Bishop in his official position, and the necessity of providing some means whereby the work in this connection may be lessened.

A motion was made to change the date for the convention to the last Tuesday in September. This was carried, and will be brought up at the next convention for ratification. The Standing Committee was re-elected, consisting of the Rev. Dr. Phillips, the Rev. Messrs. T. N. Morrison, and W. E. Toll; Messrs. C. R. Larrabee, T. B. Peabody, and A. T. Fay. The Rev. Luther Pardee was re-elected secretary, and Mr. H. T. Pardee, treasurer.

Deputies to General Convention: The Rev. Drs. Gold, Locke, and Stone, and the Rev. Mr. Edwards; Messrs. D. B. Lyman, A. Ryerson, J. M. Banks, and Emory Cobb. The Board of Missions: The Rev. Messrs. T. N. Morison, Jos. Rushton, Morton Stone, W. C. De Witt, J. H. Edwards, John Rouse, B. F. Mattau, and S. C. Edsall, with the usual deans, *ex officio*, and Messrs. E. P. Bailey, F. F. Ainsworth, J. M. Banks, E. H. Buehler, D. R. Brower, H. Bausher, W. H. Chadwick, D. B. Lyman, T. S. Rattle, A. Ryerson, G. S. McReynolds, W. C. Dayton, H. R. Durkee, H. L. Wait, and J. W. D. Kelley.

The semi-annual dinner of the Church Club of Chicago was given at the Auditorium Hotel on the evening of Monday, May 27th. The toasts of the evening were upon the general topic, "Whose kingdom?" The president of the Club, Mr. E. P. Bailey, acted as toast master. The speakers were: Mr. W. R. Stirling, the Rev. Jos. Rushton, the Rev. J. H. Edwards, Mrs. O. V. S. Ward, and the Rev. Dr. Stone. In conclusion, the Bishop of the diocese gave a brief review of the general subject, and after singing the hymn, "Soldiers of Christ, arise," the meeting concluded with the Bishop's benediction.

The 11th annual meeting of the Chicago branch of the Woman's Auxiliary was held at Trinity church, Chicago, on Thursday, May 30th. There was a celebration of the Holy Communion, at 10:30, with a sermon by the Rev. Dr. Stone, of St. James. At the close of the service a delightful luncheon was served in the beautiful parish house by the ladies of Trinity church. The afternoon meeting was called to order by the president, at two o'clock; after the opening hymn and prayers, and a few words of welcome from the rector, the Rev. Mr. Rouse, the roll call showed 32 branches represented by over 150 women. A combined report of the secretary and treasurer showed a result of nearly $14 000 in money and boxes. The reports of the Comfort Club and of the Church Periodical Club were read, and a few words on the junior work were spoken by the vice-president of the Northern Deanery. The report on the Fund for Widows and Orphans of Deceased Clergy, was read by Mrs. Gregory, of Grace church. The president spoke of the work in Alaska, and a collection was taken, amounting to $42, for the salary of Dr. Mary V. Glenton, now at work in that country.

A number of changes in the constitution and by-laws were adopted, subject to the approval of the Bishop. The election of officers followed. As both the president and secretary declined re-election, it was necessary that their places be filled by new officers, and it was also necessary under the change of constitution just adopted, that both a corresponding and recording secretary should be elected. The nominations were made from the floor. The officers elected for the ensuing year were: Mrs. D. B. Lyman, of La Grange president; Miss K. D. Arnold, of St. James', Chicago, vice-president of the Northeastern deanery; Mrs. D. S. Phillips, of Kankakee, vice-president of the Southern deanery; Miss Alice N. Stahl, of Galena, vice-president of the Northern deanery; Mrs. C. O. Meacham, of Grace, Chicago, corresponding secretary; Mrs. S. L. K. Monroe, of the Epiphany, recording secretary; Mrs. O. W. Barrett, of Trinity, Chicago, treasurer.

The secretary read a message from the general secretary, Miss Emery, on the subject of the "United Offering," and a resolution was adopted that the offering be entrusted to the Board of Missions to endow some specified missionary jurisdiction, and that the jurisdiction suggested by this diocesan branch be that of Alaska.

At the request of the president, the new officers came forward, and were introduced to the members of the Auxiliary. Mrs. Ward said a few words of farewell, and was followed by Mrs. Lyman, who, in taking up the work, suggested as the motto for the year some words from Dr. Stone's sermon, "Let self die, let God live."

The annual meeting of the Alumni Association of the Western Theological Seminary was held at the seminary buildings, Washington Boulevard, on May 30th, About 20 members were present. The Holy Eucharist was celebrated at 11 o'clock, at which the Rev. W. C. Dewitt was the preacher. At the business meeting Mr. Dewitt was elected president for the ensuing year. The Rev. J. H. Parsons of Toledo, was elected vice-president, and the Rev. Henry R. Neely, secretary. The association met for lunch in the refectory at 2 o'clock. The Rev. Drs. Elmendorf and Gold of the board of instructors, were present as guests. Many happy speeches were made in which the most enthusiastic attachment to the seminary, and appreciation of its work, were expressed. The teachings of such a school are best vindicated by the character of its graduates, and their devotion to its aims and purposes is its greatest safeguard.

Easton

Wm. Forbes Adams, D. C. L. Bishop

The Rev. J. T. L. Hynes, who died suddenly at Mt. Jackson, Va., May 17th, was a native of Talbot Co., Md., and was educated for and practiced law in the State of Maryland before he entered the ministry.

Maryland

William Paret, D.D., LL.D., Bishop

The 112th annual convention, which assembled in the church of the Epiphany, Washington, D. C., May 29th, was the most important convention that has been held in the diocese since that of 1884 when Bishop Paret, the present Bishop, was elected. Bishop Paret conducted the opening services and then delivered his annual address, in which he reviewed the year's work in the diocese, and spoke of the cathedral project and the proposition to divide the diocese. During the year the Bishop has confirmed 2,018, held 141 public and 4 private Confirmation services; preached 136 times; made 90 addresses; administered Holy Communion 16 times; officiated at 5 marriages and four burials; laid 2 corner-stones; held 5 ordinations; consecrated 4 churches; present number of clergymen, 177; deacons, 24; removed

by death, the Rev. Messrs. Alexander Shiras, Thomas J. White, Benjamin B. Griswold, Julius M. Dashiell, D. D., J. Owen Dorsey, Thomas J. Wyatt, D.D., and George Howell.

At the afternoon session the Baltimore Committee appointed at the last convention for the purpose of ascertaining the feasibility of a division of the diocese, submitted a report, which was to the effect that, owing to the financial stringency of the past two years, it had been impossible for the committee to secure the funds or any promise of them, and after learning of the bequest of Mrs. Charles Spaight Keerl, the committee had desisted from all further efforts, as it was considered that enough would be realized from that bequest to carry out all the plans now in contemplation. No action was taken on the report.

The Washington Committee report showed that subscriptions amounting to nearly $54 000 had been obtained as a fund for the establishment of the diocese of Washington, and was of opinion that the deficiency of $314 72 in annual revenue will readily be made up upon the organization of the new diocese.

Mr. Skipwith Wilmer, of the Committee on Donations and Bequests, submitted a very interesting report, which was, in brief, as follows: From the estate of Hannah B. Gaither, $5,000 for the use of the Superannuated Clergy Fund; from Mrs. Mary E. Woodward, $1,000 to be invested, the interest to go toward the payment of the salary of the rector of St. Stephen's church, Severn parish, Anne Arundel Co., Md. As residuary legatee of the estate of Miss Amelia B. Norris, $3,906 68. From the Clagett Memorial Fund, of St. Paul's church, Prince George's Co., Md., $2,000. These sums were all accepted by the convention.

In reference to the Keerl bequest, of which full mention has already been made in these columns, considerable difficulty had been encountered. Two of the nearest of kin of the late Eversfield Keerl had filed a caveat stating him to have been of unsound mind at the time of the making of the will. Since that, however, Miss Donald had agreed to donate her claim to the estate to the Maryland diocese, provided she be allowed to state how the money shall be applied. Miss Keerl agreed to a division of the estate between the diocese and herself, and also to donate $10,000 out of her share of the proceeds to the convention. A resolution offered by Mr. Wilmer, asking that a committee be appointed to accept and settle the matter of the Keerl bequest, was taken up for discussion, and was participated in by the Bishop, the Rev. Alex. Mackay-Smith, and Messrs. P. C. Williams, Bernard Carter, Wm. A. Meloy, and E. G. Perine. The motion of Mr. Meloy, adding the Bishop to the special committee, was carried, after which the management of the negotiations with the Keerl heirs was left to the Committee on Donations and Bequests.

The question of dividing the diocese was then taken up. The Rev. Randolph H. McKim, D. D., made an earnest address in favor of it and offered the following resolution:

Resolved: That this convention ratifies and confirms the action of this convention last year, and that the consent of this convention be, and hereby is, given to the division and erection within the bounds of the diocese of Maryland, of a new diocese, to consist of the District of Columbia, and the counties of St. Mary, Charles, Prince George, and Montgomery.

Mr. Joseph Packard, of Baltimore, moved that the Washington diocese be limited to the District of Columbia.

After much discussion, the convention voted upon the pending propositions, with the result that the division of the diocese was agreed to with but five dissenting votes.

The diocese of Washington will embrace 38 parishes, including those in four Maryland counties of Montgomery, Charles, Prince George, and St. Mary. The diocese of Maryland, by the census of 1890, contains a population of 858,293. The new diocese of Washington contains 314,667. Of the 53 dioceses in the United States, there are nine that have about the same or less population.

The next morning, May 30th, the report of the Standing Committee was read by the Rev. Geo. C. Stokes.

Reports of the Committee on Ways and Means, the Episcopal Library, trustees of the Church, and on the state of the Church were read. The latter gives the following statistics of the Church for the past year, based upon the reports of 1894: Number of clergy, 199, an increase of 13; parishes and congregations, 130, increase 2; missions under diocesan control, 10; chapels of institutions, 2; places of worship, 205; clergy removed by letter, 15; clergy transferred to other dioceses, 8; ordinations, 5 priests and 6 deacons; postulants for Holy Orders, 17; candidates for Holy Orders, 21; deacons preparing for priest's orders, 11; churches consecrated, 4; Baptisms, adults 297, infants 2,472, increase 294; Confirmations, 2,284; communicants, 29,918, increase 962; marriages, 761; burials, 1,463; Sunday schools, pupils, and teachers, 20,187; contributions, parochial, $538.991, an increase of $6 571; diocesan, $5,287.81, an increase of $704 92; general, $24,045.92, a decrease of $5,369.10; total contributions, $613 332 54, a decrease of $2,107.

A resolution expressing the sympathy of the convention with the family of the late W. Q. Gresham, secretary of State, was offered by the Rev. F. W. Clampett, D. D., and was adopted.

Conway W. Sams, of Baltimore, submitted the report of the Committee on the Accumulating Episcopal Fund. The contributions during the year amounted to $276, making the total contributions since the establishment of the fund $6,672.

At the afternoon session the Standing Committee was elected as follows: The Rev. Drs. J. Houston Eccleston, J. S. B. Hodges, and Wm. S. Southgate; the Rev. Messrs. Geo. C. Stokes, Wm. M. Dame, D. D., C. George Currie, and Wm. H. H. Powell.

The committee appointed on the division of funds between the two dioceses made its report and recommended to the convention the adoption of the following resolutions:

Resolved: That the income producing funds of the present Episcopal Fund be equally and the accumulating Episcopal Fund be equally divided between the two dioceses, the present Episcopal residence and library to remain on the property of the old diocese without being taken into account.

Resolved: That from all the funds now held by the convention, or to which it may be entitled, there shall first be deducted such amounts as have been specifically designated by the donors, and these amounts shall be transferred to the diocese in which such objects are located, and the remains of such funds shall be divided between the diocese of Washington and the diocese of Maryland in the proportion of one-third to Washington and two-thirds to Maryland, and that this rule shall apply to the legacy from Mrs. C. S. Keerl and to any other funds to which the present diocese may become entitled up to the date when the General Convention shall give the consent to the division of the diocese.

This report was unanimously adopted.

Deputies to the General Convention: The Rev. Drs. J. Houston Eccleston, John H. Elliott, J. S. B. Hodges, and Randolph H. McKim; Messrs. Skipwith Wilmer, Joseph Packard, J. C. Bancroft Davis, and William Keyser.

The next convention is to be held at Emmanuel church, Baltimore, Md.

After the close of the convention the clerical and lay delegates were entertained by the Rev. and Mrs. Mackay-Smith.

The annual meeting of the Woman's Auxiliary of the diocese was held in St. Michael's House of the church of St. Michael and All Angels', Baltimore, on Tuesday, May 28th. The question of the disposition of the "United Offering," which is made every three years, for a missionary jurisdiction, was discussed. The last offering amounted to $23,000, and this year's, it is expected, will amount to $66,000. A proposition has been made to the branches of the Auxiliary in the various dioceses to turn over the collection to the Board of Missions for an endowment fund to perpetually support a missionary bishop. The Maryland Auxiliary voted down this proposition either for a specified or unspecified bishop. The members left the representation of their sentiment in the matter to their representative at the general meeting of the Auxiliary to be held in Minneapolis in October in conjunction with the General Convention. Mrs. A. L. Sioussat is delegate by virtue of her office as president of the Maryland branch, but was specially delegated by the members for this purpose. The following officers were re-elected: President, Mrs. A. L. Sioussat; corresponding secretary, Miss R. D. Davis; recording secretary, Miss M. R. Snowden; treasurer, Mrs. John Thompson Mason. After the meeting, the delegates were entertained at tea at the rectory by the Rev. and Mrs. C. Ernest Smith.

BALTIMORE.—St. Paul's guild house was incorporated May 23rd, for the purpose of giving kindergarten and industrial instruction to poor children, and doing other mission work in connection with old St. Paul's church, of which the Rev. J. S. B. Hodges, S. T. D., is rector.

On Ascension Day, May 23rd, the stained glass memorial window and mural tablet which have been placed in Christ church by the friends of the late rector, the Rev. Walter W. Williams, were seen for the first time by the congregation. The memorial was designed and manufactured by the Tiffany Glass and Decorating Co., of New York. The window is a narrow one in the north end of the church, at the right of the chancel, and represents the ascension of Christ as described in the first chapter of Acts. Frederick Wilson designed the scene and has infused it with the deep devotional feeling inspired by the subject. The figure of Christ, clad in the flowing raiment suggesting the body of the resurrection, is depicted as exquisitely poised in mid-air. In the lower portion of the window are grouped the Apostles and others, conspicuous among the group being the Virgin Mary in a kneeling attitude of adoration. The bronze tablet on the wall adjacent to the window contains the following inscriptions:

This window is erected in loving memory of Walter Wheeler Williams, D. D., rector of this parish, 1882–1892. Born in Norfolk, Va., May 4th, 1834, and entered into rest June 29th, 1892.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The Rev. George C. Currie, rector of the church, conducted the Ascension Day service, assisted by the Rev. E. B. Niver. In his sermon Dr. Currie referred in loving terms to the work of Dr. Williams, his predecessor.

About 1,000 persons went to Tolchester, Saturday, May 25th, on the annual excursion of the Sunday school of St. Peter's church.

By the will of Miss Martha E. Gray, who died on May 8th in her 85th year, is bequeathed $20,000 to the Church Home and Infirmary, and $5,000 to St. Mary's Home for colored boys and girls, at 237 W. Biddle st., in charge of All Saints' Sisters. Among the residuary legatees of the estate are the Church Home and Infirmary, the Home of the Friendless, and the Boys' School of St. Paul's parish. The residue of the estate is to be divided into five equal shares. Two shares are to go to the Church Home and Infirmary, and one share to each of the other two institutions named. Among the legacies in the will in addition to those given to institutions, is one of $2,000 to the Rt. Rev. Charles C. Grafton, Bishop of Fond du Lac, Wisconsin.

WASHINGTON, D. C.—The centennial anniversary of the founding of Christ parish, which was the first parish formed in the District of Columbia, was celebrated on Saturday, May 25th. The interior of the church was tastefully decorated with flowers and greens, and special music was rendered. There were three services held during the day, the first being at 7:30 A. M. The rector, the Rev. Gilbert F. Williams, assisted by the Rev. John E. McKee, assistant rector, and 38 visiting clergy, conducted the service at 10:30 A. M., which was largely attended. At this service a letter relating to Church matters, written in December, 1796, by the Rt. Rev. Thomas J. Claggett, S. T. D., first Bishop of Maryland, and the first Bishop consecrated in the United States, was read. At the evening service the rector was assisted by the Rev. Messrs. Alex. Mackay-Smith, Dr. Buck, of Georgetown; Willard G. Davenport, of Anacostia; O. R. Bourne, of Georgetown; and David Jenkins. The musical programme included Dudley Buck's *Te Deum*, *Gloria*, by Gerish; Dank's *Benedictus*, and *Bonum est*. Mr. J. Fulton Richards was organist, and Mr. James S. Smith, precentor. The Rev. Alex. Mackay-Smith preached the sermon, in which he considered the establishment of the Christian religion in America. He took his text from the 44th Psalm, first verse, "We have heard with our ears, O God, our fathers have told us what work Thou didst in their days, in the times of old." One hundred years ago, May 25th, was formed the first parish of the Protestant Episcopal Church in the District of Columbia. It was made from the parishes of St. John's in Prince George's Co., and St. Paul's, Montgomery Co., in Maryland, with the name of "Washington parish." This new parish had a goodly congregation to start with, and erected a wooden church on New Jersey ave., long since destroyed. Different members gave timber and land, and the little edifice on being completed was consecrated to the worship of Almighty God, under the name of Christ's church, the vestry having been appointed in 1795. Gen. Washington, with the stately Martha, undoubtedly attended services at the church. In 1806 the parish took on a new lease of life. Mr. William Prout offered the vestry a lot on G st., S. E., and Messrs. Law and Carroll, one on Pennsylvania ave. The first, however, was accepted May 11, 1806, and a church erected thereon, having the same name as the old (except that the apostrophe was omitted) and it was dedicated by Bishop Thomas J. Claggett, on Oct. 9, 1809. Eighty-five years ago Christ church was the church of Washington. The naval officers and sailors, as well as the marine officers and men, marched solemnly to service. Jefferson could be seen regularly in his pew, and Mr. Madison, also. In 1809 a resolution was passed by the vestry offering a certain pew to the President and his family. In 1817 this resolution was formally presented to President Monroe, who accepted the offer with thanks, and thereafter attended worship with his family. In 1824 St. John's parish petitioned to become independent, and was granted the privilege. Being in the north-western section, and within a square of the White House, the new parish drew heavily from Christ church, but the increasing population seemed to warrant its establishment. In 1849 and 1850 extensive repairs were made to Christ church, a new front was put in, and a new vestry room added. Originally the parish owned a large square, but later, part of it was sold. The rectory, which stands on the left of the church, was small at first, but was added to until it became a pretty and comfortable dwelling. The Rev. George Rolph was the first rector, and he has had 14 successors, the present rector being the Rev. Gilbert F. Williams. Christ church has a churchyard, which is termed the Congressional Cemetery, and is situated at the extreme portion of the Capitol Hill, with the eastern branch of the Potomac running near. According to the original rules made in 1807 no person of color and no one known to deny a belief in the Christian religion, were allowed burial in it; 400 grave sites were assigned as reservation for members of Congress, and later, the rules were changed to allow the heads of departments and their families, as well as the families of the members of Congress, to be interred therein. The first interment in this cemetery was in April, 1807, although some of the stones have a much earlier date, the bodies having been brought from older cemeteries. Many names appear upon stones over graves which are familiar to us, none more so, perhaps, than that of John Quincy Adams. George Washington's private secretary, Tobias Lear, lies in this yard. The Congressional Cemetery is the only cemetery within the city limits in which interments are still permitted. It has yet room for many thousand graves, and although dwellings are now approaching its gate, it will be many years before it is filled.

The Rev. Hartley Carmichael, rector of St. Paul's church, Richmond, Va., made the baccalaureate address to the stu-

dents of Norwood Institute, on Sunday evening, May 26th, at the church of the Ascension.

West Arlington.—Bishop Paret confirmed a class of six persons at the church of the Transfiguration, the Rev. William R. Webb, rector, Sunday evening, May 26th. In the morning he confirmed a class of three at St. Mary's church, Franklinville, same rector.

Bel Air.—The church is to be torn down and an entirely new building erected. The new edifice will be of the late Gothic style of architecture. It will be built of native stone, and will be 80 feet in length by 45 feet in width, with a low, broad tower. There will be no gallery. A room for the Sunday school will be erected later. The plans for the edifice are now being prepared by Architects Wyatt and Nolting, of Baltimore.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The 67th annual council was held in Calvary church, Louisville, May 29th–June 2nd. The Holy Communion was celebrated at 10 o'clock Wednesday morning. The convention sermon was preached by the Rev. Reverdy Estill, D.D., from the text, St. Mark xvi: 20. Immediately after the service the council convened. The Rev. Geo. Grant Smith was re elected secretary. The Bishop read his address, which dealt entirely with diocesan matters. He reported 578 Confirmations during the year, and that the present outlook of the diocese was better every way than he had known it in the past 17 years.

Wednesday evening, a meeting was held in the interest of the St. Andrew's Brotherhood, and addresses were made by the Rev. E. H. Ward, D.D., and Mr. C. C. Calhoun. The elections on Thursday were as follows: Standing Committee, the Rev. Messrs. E T. Perkins, D.D., J. G. Minnegerode, and Chas. E. Craik, D.D.; Messrs. Alva Terry, Wm. A. Robinson, and Chas. H. Pettit. Deputies to the General Convention: The Rev. Drs. E. T. Perkins and E. H. Ward, the Rev. J. G. Minnegerode, and the Rev. P. A. Fitts, D.D., Messrs. Wm. A. Robinson, R. W. Covington, Chas. T. Johnson, and T. P. Walcott.

The Diocesan Missionary Board reported a deficit in the general fund of $750, and a surplus in the Archdeacon's Fund of $758. The deficit in the general fund (the first deficit for about 20 years), was made up during the meeting by personal subscriptions, so that at the adjournment of the council the Missionary Board stood free of debt.

The missionary meeting was held Thursday evening, and addresses were made by the Rev. Messrs. H. H. Sneed and R. L. McCready, and the Bishop; and enough money subscribed for the support of two archdeacons for the ensuing year.

The council appointed a committee to report to a special meeting of the council to be held next September, in regard to the expediency of asking consent of the General Convention to a division of the diocese.

Thursday afternoon was held the annual meeting of the Woman's Auxiliary, and an address was made by Mrs. Mary A. Twing. A closing service was held Sunday, with a reunion of the Sunday schools at 4 P. M., with an address from the Rev. B E. Reed, and at 8 P. M, a closing service and sermon by Bishop Dudley.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

On Ascension Day, the new church of St. Timothy, at Brookfield, was consecrated by Bishop Huntington, who also celebrated the Holy Communion. The sermon was preached by the Rev. Chas. T. Olmsted, D.D., of Utica, and the following clergymen were present: The Rev. E. C. Alcorn, the Rev. W. E. Allen, and the Rev. E. B. Doolittle, minister in charge.

The annual meeting of the Woman's Auxiliary of the 4th district was held in Grace church, Baldwinsville, the Rev. Wm. M. Beauchamp, D.D., rector, on May 22nd. The Junior Auxiliary of the district held a meeting at the same time and place. Officers were elected for the ensuing year as follows: President, Mrs. Celeste P. Fuller, of St. Paul's church, Syracuse; vice-presidents, Mrs. E. N. Johnson, of Cortland, for Cortland Co.; Mrs. William W. Watkins, of Cazenovia, for Madison Co.; Mrs. Emily P. Wilbur, of Skaneateles, for Onandaga Co.; Mrs. Charles H. Butler, of Oswego, for Oswego Co; secretary, Mrs. N. M. White, of St. Paul's church, Syracuse; assistant secretary, Mrs. F. J. West, of Trinity church, Syracuse; treasurer, Mrs. E. J. Keller, of St. Paul's church, Syracuse.

A convocation of the 1st district was held in Grace church, Carthage, the Rev. C. E. S. Rasay, rector, May 14 and 15. The Bishop and ten clergymen were present. At the Tuesday evening service, the Rev. John Smiley preached. On Wednesday morning the dean, the Rev. Wm. H. Bown, preached and celebrated the Holy Communion. A business meeting was held Wednesday afternoon, and in the evening a missionary service, at which addresses were made by the dean and by the Rev. A. J. Brockway. The Woman's Auxiliary of the district also held a meeting at the same place on Wednesday.

A convocation of the 6th district was held in St. Mark's church, Candor, May 14 and 15, six clergymen being in attendance. On Tuesday evening a missionary service was held, and on Wednesday morning there was a celebration of the Holy Communion, with a sermon, by the Rev. W. Gordon Bentley. The usual business meeting followed. The Woman's Auxiliary of the 6th district held a meeting in connection with the convocation on the second day of its session. Miss Mary Park, of Elmira, read a paper on the Missionary Council at Hartford. The following officers were re-elected: President, Mrs. A. F. Rankine, Oswego; vice president, Miss Mary Park, Elmira; secretary, Mrs. S. H. Synnott, Ithaca; treasurer, Mrs. James B. Rathbone, Elmira.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Ascension Day was duly observed in many of the churches with early celebrations of the Blessed Sacrament.

Mr. Blaikie, connected with Christ church, St. Paul, for a number of years as choirmaster, has resigned that position. Mr. Foote, the present organist, will fill both positions until a successor has been appointed to Mr. Blaikie.

The Rev. C. E Hixon, rector of Grace church, Minneapolis, for the past 10 years, and who resigned Easter Day, has accepted the rectorship of St. Matthew's church, St. Anthony Park. He began his duties on Whitsunday.

On Thursday evening of Ascension Day, the teachers of the Sunday School Institute of St. Paul met in Christ church guild room, Bishop Gilbert presiding. After a short opening service, Miss Grace Holmes, daughter of the rector of Ascension church, read an exceedingly interesting paper on the early British Church down to the landing of St. Augustine. The Rev. Ernest Dray followed with a paper on the practical uses to which Sunday schools can be put. The paper contained many useful and practical suggestions on Sunday school methods. The Rev. J. J. Faude, by special invitation, gave a very interesting account of the management and methods employed in Gethsemane parish, Minneapolis; beginning at the commencement of his rectorship with a Sunday school of about 30, it now numbers 400. The paper was listened to with deep attention, and the large number of teachers present will carry into their future work new and enlarged ideas on Sunday school work. Bishop Gilbert summed up the proceedings, congratulating the Institute upon its increasing growth and usefulness. A gathering of a social character terminated this interesting and profitable meeting.

The Rev. A. T. Gesner, rector of St. Peter's, St. Paul, has become rector of St. John's church, White Bear, in addition to his present charge.

East Carolina

Alfred A. Watson, D. D., Bishop

A preliminary meeting of the 12th annual council was held in St. John's church, Fayetteville, Thursday evening, May 23rd, and was devoted to the interests of St. Andrew's Brotherhood; there being a chapter of faithful, zealous workers of the order in this parish. Addresses were made by the Rt. Rev. Jos. Blount Cheshire, D. D., of North Carolina; the Rev. Robert Strange, and the Rev. T.M.N.George; Mr. Silas McBee, Mr. S. S. Nash, and the Rev. Isaac W. Hughes, rector of the parish.

Friday morning, May 24th, the council was called to order by the Bishop. The Rev. Dr. James Carmichael was elected president; the Rev. Nathaniel Harding was re-nominated secretary, but asked that his name be withdrawn, and the Rev. Frederick N.Skinner was unanimously elected. A vote of thanks was given to the retiring secretary. Morning Prayer was said, the sermon being preached by Bishop Cheshire. The Holy Communion was celebrated by the Bishop of the diocese.

The afternoon session of the council was given up to routine business. At night a missionary service was held. Addresses were made by the Rev. Messrs. T. M. N. George and E. Wooten, the Venerable E. N. Joyner, archdeacon o South Carolina, and the Rev. Dr. Langford.

Saturday morning the Bishop read his address, after which the council elected the following deputies to General Convention: The Rev. Messrs. J. C. Huske, D.D., N. Harding, Jas. Carmichael, D D., and Robt. B. Drane, D.D.; Mr. Wilson G. Lamb, Col. W.L. De Rosset, Mr. Geo. H. Roberts, and Dr. A. J. De Rosset.

Standing Committee: The Rev. Drs. J. C. Huske and Jas. Carmichael, the Rev. Robert Strange; Dr. A. J. De Rosset, Mr. George H. Roberts.

St. James' church, Wilmington, was chosen as the place for the next meeting of the council, and May 21st fixed as the time.

Fifty years ago (May 25, 1845,) Bishop Watson was advanced to the priesthood in St. John's church, Fayetteville. It was to celebrate this event that this parish was chosen for the present council. During this jubilee period, Bishop Watson has served that portion of the State which is now the diocese of East Carolina; at Grace church, Plymouth, and St. Luke's, Washington Co., 14 years; he went thence to Christ church, Newbern, of which he was rector unti 1861, when he accepted the position of chaplain to the 2nd regiment of the North Carolina State troops. In 1863 he became Bishop Atkinson's assistant minister at St. James', Wilmington, and the next year he became rector, which office he held until he was made Bishop in 1884.

According to the programme arranged by the committee, the jubilee service was to begin at 11 A. M, Sunday, May 26th. In addition to the diocesan clergy, the following took part in the ceremonies: Bishop Capers and the Ven. E. N. Joyner, of South Carolina; the Rev. M. M. Marshall, D. D., the Rev. Bennett Smedes, D.D., the Rev. Wm.R. Wetmore, D.D., of North Carolina; the Rev. Geo. Patterson, D.D., of Tennessee; the Rev. Kirkland Huske, of Connecticut; the Rev. Wm.S. Langford, L.D., of New York. The service consisted of Morning Prayer, Confirmation, and Holy Communion. The sermon was preached by the Rev. Geo. Patterson, D.D., from II. Cor. iv: 1 and 2. During the afternoon Dr. Langford preached, and later, addressed the children of the Sunday school on missions. The sermon at the night service was preached by the Bishop of South Carolina, from St. John xiii: 14. After a short session Monday morning, council adjourned.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The Rt. Rev. A. Cleveland Coxe, D. D., made his visitation of St. Luke's parish, Jamestown, Sunday, May 26th, and confirmed a class of 44 persons, presented by the rector, the Rev. A. Sidney Dealey. This was the first class confirmed in the new St. Luke's church, and the Bishop expressed much satisfaction that at his time of life, and after a very fatiguing week of duties in his diocese, his health and strength allowed him to be present to confirm its members. He preached a brief sermon to the congregation on "The comforting and satisfying influences of the Holy Ghost," and then addressed the class on their privileges and duties as confirmed members of the Church. In the course of his remarks he took occasion to commend the rector as meriting the gratitude of his brethren and a hearty tribute of praise and benediction from his bishop. Just before evening service the Bishop entered the new rectory, which is about to be occupied by the rector, and in the presence of some of the parishioners who chanced to be there, and of the rector and his wife, blessed the house with a brief service of benediction. In the evening he preached an excellent sermon from I. Kings vi: 7, in which he showed the effect of sorrow and suffering in fitting men to be living stones in the everlasting temple of God in heaven. The Bishop expressed his enjoyment of the day, of the services, and music of the Church, and of the beauty of the building; and also his gratification at the progress which this parish appears to be making.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The 29th annual convention was held at Garden City on Tuesday and Wednesday, May 28th and 29th. The usual service with Celebration preceded, after which the delegates gathered in the crypt where organization was effected by the election of a secretary, the Rev. Dr. Browne, an assistant secretary, the Rev. Dr. Cooper, and a treasurer, Mr. Alex. E. Orr. A very large proportion of the clergy were present, and lay delegates from most of the parishes. The Bishop's address referred to his absence for eight months by vote of the convention last year, and to the gratifying prosperity of the diocese. He named the usual standing committees, there being but few changes made in their membership.

Reports were then read from Dean Cox on the missionary work, from L. R. Greene, treasurer of the Missionary Committee, from Mr. Orr on the Episcopal Fund and on the Aged and Infirm Clergy Fund, from Dr. Haskins on the General Theological Seminary, from Dr. Bacchus on the Church Charity Foundation and other benevolent institutions, from the Rev. C. B. Brewster on the increase of the Episcopal Fund, showing that $20,000 has been added to it, from the Rev. Mr. Kinsolving on the American Church Building Fund Commission.

On the second day the convention heard an interesting report from the Rev. S. S. Roche on Christian education. Particular mention was made of St. Catherine's, Brooklyn, including its summer school in the mountains at Holderness, N. H., and of St. Paul's and St. Mary's, Garden City.

A resolution was passed instructing the deputies to the General Convention not to favor the proposed amendment to Article V of the Constitution.

The Rev. Dr. Cooper, who has been assistant secretary of the diocese since its creation, was presented with a testimonial duly engrossed. The Hon. John A. King offered a resolution of sympathy with the Rev. Charles H. Hall, D.D., who by ill health will not be able to fill the place he has so long occupied. The Rev. Dr. Haskins, who was 83 years of age on this 29th of May, was congratulated on his health and vigor and long service in a resolution offered by Mr. Wm. H. Fleeman.

The convention made choice of the following:

To fill vacancies on the Standing Committee: The Rev. H. C. Swentzel and Alex. E. Orr.

Deputies to the General Convention: The Rev. Dr. R. F. Alsop, the Rev. C. B. Brewster, the Rev. Dr. T. S. Drowne, the Rev. G. F. Breed, the Hon. J. W. Gilbert, the Hon. J. A. King, and Messrs. William Nicoll and N. Pendleton Schenck.

Missionary Committee: The Rev. A. C. Bunn, M. D., the Rev. Lindsay Parker, Ph. D.; Mr. S. D. C. Van Bokkelen, and Mr. Lyman R. Greene.

RIVERHEAD.—Grace church was filled Sunday night, May 26th, Henry A. Barnum G. A. R. Post and O. O. Howard Camp, S. of. V., attending in uniform. The Rev. R. M. Edwards preached to them from I. Timothy vi: 12, on the battles of the Church Militant. The Rev. Mr. Edwards was also to deliver the oration on Memorial Day. On Trinity Sunday night Roanoke lodge of Odd Fellows will attend the church for a memorial service to those who have died during the year. A fine chapter of the Daughters of the King has just been organized with 18 charter members. They are to have monthly corporate Communion; at their first, every member received except those who were out of town.

GREAT NECK.—Another very elegant memorial window has been placed in All Saints' church, the Rev. Louis De Cormis, rector. It is given to the glory of God, and in loving memory of the late Harry Messenger, Esq., and his beloved wife, Rosa, by their five surviving children; viz: Mrs. Samuel T. Skidmore, Mrs. R. C. Hamilton, Mrs. L. Soutter Lowry, and Messrs. Fred and Albert Messenger, of New York. It has been in process of construction for the past year by the Tiffany Glass Co., New York. In design, mechanical features, and general artistic treatment, it has not been surpassed, in the judgment of competent critics, by any work hitherto sent out by that deservedly famous establishment. The four large sections or panels of the spacious window represent four of the most beautiful and practical of the Beatitudes; viz.: Those in reference to the "Poor," the "Meek," the "Pure," and the "Peace-makers;" and, illustrated amid warm and rich Oriental skies and luxuriant hillsides, with well-varied and exquisite faces and draperies, make a most attractive and instructive feature of this much admired church. The unveiling was in connection with the Eucharistic service of Ascension Day, with an appropriate Ascension and commemorative address by the rector.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The Brotherhood of St. Andrew will have a house in this city where deserving young men may be boarded and lodged at a low cost, and surrounded with good influences. The capital for this was subscribed at the last meeting of the local council, a board of trustees was selected, and a house will soon be leased in a convenient locality. It will pay its expenses and six per cent. on the capital invested.

St. Matthew's church will have a "Phillips Brooks' rectory" from the legacy of the late Agnes Smith, who made ample provision for one. The rector was also remembered in the same will.

The 75th anniversary of St. Paul's church was fittingly observed on Sunday, May 26th. Archdeacon Jarvis, son of the Rev. S. F. Jarvis, D. D., the first rector from 1821 to 1826, and the Rev. A. V. G. Allen, D. D., son-in-law of the third rector, the Rev. J. S. Stone, D. D., were present. The Rev. Dr. J. S. Lindsay read the service, and Bishop Lawrence preached the sermon, which was historical, and gave a review of the rectorships of the Rev. Drs. Jarvis, Alonzo Potter, John S. Stone, and Alexander H. Vinton. He alluded to those who followed, the Rev. Drs. W. R. Nicholson, Treadwell Walden, W. Wilberforce Newton, and Frederick Courtenay. Daniel Webster was one of the first proprietors of this church, and his son was buried with military honors from it.

SOMERVILLE.—St. Thomas' parish in this growing, prosperous city, adjoining, and really a part of Boston, was founded and the church built by the present rector, the Rev. George W. Durell. The church has just been thoroughly renovated and carpeted anew throughout. A year ago the Freemasons, to the number of 80, came in a body to join the congregation in their morning services. Sunday, May 26th, the Knights Templar, in regalia, in about the same number, here celebrated the feast of the Ascension. The rector, for many years their chaplain, preached a sermon which greatly interested them, and the people as well. The rendering of the music, especially the anthems, by the large, well trained, mixed choir, was more than satisfactory. Bishop Lawrence recently confirmed a class of 23 in this church; 8 of these came from the Christian denominations.

WAREHAM.—On Sunday, the 26th ult., the Gen. Wm. T. Sherman Post, G. A. R., with the Woman's Relief Corps and Sons of Veterans, joined the congregation of the church of the Good Shepherd in Morning Prayer, and listened to a sermon by the Rev. Sam'l S. Spear, rector, from Gen. i: 26, 27, "Man created in the image of God, to rule the natural world for its useful development, to rule himself by the commandments of God, and as a good soldier of Christ to wage perpetual war against sin."

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The 28th annual council assembled in Trinity cathedral, Omaha, on Wednesday morning, May 29th. The Bishop celebrated the Holy Eucharist, and delivered his 11th annual address, which was one of exceptional strength. The Bishop reviewed at some length the ten years of his episcopate. He spoke feelingly of the death of seven priests who welcomed him to the diocese ten years ago; also of some prominent laymen who have departed since that time. He spoke strongly on the unfortunate tendency on the part of the clergy to change. The fault, he said, was not wholly theirs but they lacked tenacity of purpose, and patience of spirit. He noticed the spiritual advance made since he came to the diocese; then there were only three parishes that had a weekly celebration of the Holy Eucharist, now it is the rule of the whole diocese, wherever there is a resident priest. Still the diocese had not kept abreast with the growth of population, either in this city or in the State. He announced a change of missionary plans. Instead of having as heretofore, two convocational districts, with archdeacons in charge, four districts were proposed, with a presbyter to preside over each. This proposition was subsequently ratified by the council. The address contained strong condemnation of evening Celebrations. The necessity for issuing the Pastoral Letter of the House of Bishops was urgent. Its coercive authority rested in its clear formal demonstration of the Faith, to which priests in this Church were sworn, to receive, accept, and teach it. If they cannot teach the Faith of this Church with a good conscience, they should go where they can be free; otherwise they are foresworn. Rationalism as to the divine authority of the Holy Scriptures, and the Incarnation, subverts the Christian religion, robbing it of all life and energy. The laity were required only to know and explicitly accept a few things, but the clergy were under bonds to know, and receive, and teach the whole counsel of God. The address closed with an urgent exhortation to charity, peace, and unity in the diocese.

After the service the council was organized, every priest but one in the diocese answering the roll call.

On re-assembling after lunch, a special committee of six was appointed to consider and report on the proposed revision of the Constitution and Canons of the Church. The committee reported on Thursday morning, making but two recommendations: that every member of the council should procure a copy of the Joint Committee's report, in order to be informed thoroughly as to the changes proposed, that there may be a full, intelligent expression of opinion three years hence, when the revision would be up for final action; and that it was the judgment of the committee, that the "Declaration" prefixed to the Constitution was unnecessary if it was not dangerous; unnecessary, since the Book of Common Prayer, the Ordinal, and the Canons were a full explicit declaration of what the American Church was, and intended herself to be. The report was read and adopted without debate.

The usual missionary meeting was held in the cathedral, on Wednesday night, when the pledges for diocesan missions for the year were announced by the treasurer from the different parishes and missions.

The Standing Committee was re-elected, except that Mr. C. W. Lyman, of Omaha, was chosen in the room of Mr. Walsh, of Lincoln.

Deputies to the General Convention: The Rev. Messrs. C. H. Gardner, Robert Doherty, and A. E. Marsh; Messrs. J. M. Woolworth, Theodore L. Ringwalt, A. C. Stowell, and J. E. Smith. The attempt to elect the fourth clerical deputy led to a protracted contest, and the council adjourned *sine die* without electing the fourth deputy or the provisional deputies.

Ohio

Wm. Andrew Leonard, D.D., Bishop

WARREN.—The present rector, the Rev. A. A. Abbott, for nearly six years rector of Holy Innocents, Evansville, Ind., commenced his duties here Palm Sunday, and on Wednesday evening, May 1st, he and Mrs. Abbott were warmly welcomed to the parish in a largely attended reception given by the ladies of the parish in the guild rooms. This parish has recently added to its chancel choir, composed of boys and men, several young women costumed in college gowns and Oxford caps. On Sunday, May 26th, the congregation observed the 30th anniversary of the consecration of their present church building. There was an early celebration of the Holy Communion, and the usual midday service, and children's service at 6:30 in the evening. At the midday service the rector read a brief history of the parish from its beginning, written by the present senior warden of the parish, Mr. Edward A. Smith, for nearly 50 years a communicant in the parish. The first church building was consecrated by Bishop McIlvaine, his son-in-law, the Rev. G. W. DuBoise, being rector, in 1849. In course of time the congregation outgrew this building, and under the rectorate of the Rev. C. S. Abbott, it was sold to the Roman Catholics, who still occupy it, and in 1865 the present building, a much larger and handsomer one, was consecrated, Bishop McIlvaine again being the consecrator. This church has recently been made the recipient of a nave window, erected by Mrs. H. C. Morgan, many years a communicant in the parish, in memory of her late husband. It is from Tiffany's, and is thought to be one of the most beautiful in the country. It represents two angels, life-size, standing under Gothic canopies, one holding a book supposed to contain the record of a well-spent life, and the other in an attitude of prayer and devotion.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. William Howard Falkner has resigned All Saints' church, Johnstown, to take charge of St. Philip's church, Philadelphia, and will enter upon his duties there about the middle of June.

A handsome altar cross has been presented to the church of the Nativity, Crafton, by Mrs. C. C. Craft.

PITTSBURGH.—Ascension Day being the sixth anniversary of the parish, there was held in the church of the Ascension a festival service. A special musical programme had been prepared for the occasion, the anthems being, "Lift up your heads, ye gates," "Why stand ye gazing up into heaven," and "Thou art gone up on high." The service was read by the Rev. Dr. Arundel and the Rev. Messrs. Kirkpatrick and Bannister. The Rt. Rev. Boyd Vincent, D. D., Assistant Bishop of Southern Ohio, addressed a few words of congratulation to the congregation and then preached the sermon, from the text, St. John xiv: 27. The Holy Communion was celebrated by the Rt. Rev. Cortlandt Whitehead, S. T. D., Bishop of Pittsburgh, assisted by Bishop Vincent and the rector, the Rev. R. W. Grange. Most of the clergy in the city and suburbs were in attendance. After the service a luncheon was served by the ladies of the church, in the Sunday school room, for the visiting clergy and the vestry of the parish.

UNIONTOWN.—The spring meeting of the Southern Convocation was held May 16th and 17th in St. Peter's church. Sermons were preached by the Rev. Drs. Arundel and White, and the Rev. Mr. Campbell. There were three discussions during the sessions of the convocation, the subjects being, "The efficiency of the diaconate," "The proposed Declaration preceding the new Constitution," and "How can a parish best use its parish house?" Holy Communion was celebrated by the rector of the church, the Rev. J. R. Wightman, assisted by the Rev. Dr. White, and the Rev. Messrs. Danner, Heffern, and Benton. Luncheon was served in the new parish house, which has just been finished. The convocation was very well attended, there being about 20 of the clergy present.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—The rectors of St. Paul's and St. James' churches are both summering in Europe. The latter, the Rev. E. G. Richardson, is much out of health, and was unable to attend to his parish work for some weeks before his departure. The Rev. J. O. Ferris and the Rev. John Wilkinson have been temporarily supplying his place, and it is intended that the church shall shortly be closed for repairs and re-decoration. At St. Paul's, the assistant, the Rev. O. F. Humphreys, is in charge. The new choir-master at the cathedral, Mr. A. A. Rankine, who entered upon his duties shortly after Easter, is ill at the clergy house.

NASHOTAH.—While others throughout the country were celebrating Memorial Day on May 30th, the stone buildings and green fields at Nashotah were dotted with visitors who had come to see another class graduated. The day was opened with an early celebration of the Holy Communion, the Bishop of Milwaukee being celebrant, and at a later hour the morning office was sung by the Rev. Prof. Webb. At the main service, held at 10:30, the Bishops of Milwaukee, Quincy, and Fond du Lac were present. The bidding prayer, in which the name of the late Miss Sarah E. Eldred has been added to the number of benefactors, was read by Bishop Nicholson. The diplomas were presented to the members of the graduating class, Messrs. Walter Gardner Blossom, Horace Albert Chouinard, Benjamin Walter Bonell, Joseph Albert Foster, and Paul Robert Talbott, by President Gardner, sitting before the altar. The following degrees were then conferred: B. D. (in course) upon the Rev. Messrs. John Acworth (1891), James A. M. Richey (1893), Clement B. B. Wright (1893), and Charles W. Robinson (1894); D. D. upon the Rev. Fayette Durlin, rector of Grace church, Madison, Wis., a well earned and merited honor. The celebration of the Holy Communion followed, President Gardner being celebrant. Dr. Durlin preached the sermon, in which he recalled many reminiscences of Bishop Kemper, to whom he said the young men of Nashotah owe all that they have there.

At the meeting of the trustees, held the evening previous, the Rev. M. O. Smith was elected professor of Hebrew and

Greek, which chair he has temporarily filled since Christmas. Prof. Hickman, of the chair of ecclesiastical history, will not return next year, but the vacancy was not filled.

This last evening, the 29th, was made jubilant with farewell greetings to the graduating class. There was a procession of boats on the lake towing a huge raft carrying fire works and colored fire, which was set ablaze on the water, making a picturesque scene. Strains of music from the shore, furnished by the Mandolin club and the Glee club from St. John's Academy, Delafield, and the Nashotah Glee club, added to the charms of the hour and place.

Missouri

Daniel S. Tuttle, D.D., Bishop

The 56th annual convention was opened in Christ church cathedral Tuesday, May 28th, at 10 o'clock, with Morning Prayer and the Holy Communion, the Bishop being celebrant. The Rev. R. A. Holland, S. T. D., was the preacher, taking for his text II. Tim. 1: 12, "I know whom I have believed."

The convention organized by the election of Mr. Jno. R. Triplett as secretary and Mr. W. B. Coombe as assistant secretary.

After lunch, which was served each day in the Schuyler Memorial House by the ladies of St. Louis, the Bishop made his annual address. From the address, which was encouraging and hopeful, we make the following extract:

One honored name is no longer in the roll call of the clergy of our own diocese. Rev. Dr. John Gierlow died March 6th. Dr. Gierlow was born in Denmark in a home of honor and rank. He became an officer in the Danish army, and served in the West Indies. . . . He was a man of learning, as his degree of Doctor of Philosophy from a German university testified. Bred a soldier, the soldierly qualities of his character remained true to the last. His fidelity to duty could always be counted on. He died at seventy-five, and the last years of his life brought physical disability and straitness of means of living. But, throughout, he showed himself the soldier, carrying himself sturdily erect, and uncomplainingly submitting to the directions of God's Providence. . . .

The Confirmations for the year number 473: there have been given this year for diocesan missions $4,c8o. For current expenses of St. Stephen's mission by the Woman's Auxiliary, $1,000; for other purposes, by the Woman's Auxiliary, $2,323; for the "Bishop's purse," $4,262.72. The Sunday school children, blessings on their generous faithfulness, have given $1,000 for the Missionary Host, and $1,174.08 in Lenten offerings for missions. Counting the last-named sum as practically a part of the $2,173 06 sent to the Board of Managers of Domestic and Foreign Missions, we have a total of $14,839 08 given for missionary purposes of some sort.

No one of us wants to claim that it is all we ought to give. But we may be permitted to "thank God and take courage" that we are not altogether forgetting the duty He imposes and the promise of blessing He extends to those who, believing in Him, seek to promote the precious missionary cause. . . . An observation or two to the clergy may be pardoned. I entreat you to be punctual and regular and reliable in your hours of public service. We are public servants. I esteem it a violation of good manners, and indeed of good morals, for us to be careless and tardy and dilatory in the discharge of our engagements with the public. Do not deem it puerile or unimportant to be minutely loyal to the Prayer Book and its directions. In the long run the Church wins more substantial benefit from our unswerving obedience to her than from immediate gains seemingly secured by our wilful practicings of unauthorized experiments. . . . The Prayer Book is the anchor of great value in the winds that blow and the storms that drive in the domain of theological differences. I am anxious for all to take pains to submit themselves to its authority and its simplicity.

The Rev. G. D. B. Miller, chairman of a special committee appointed to gather information from the Sunday schools of the diocese, made a somewhat lengthy report, and after discussion it was

Resolved: That the staple and basis of all instruction be the Catechism and the Christian Year of the Church. In this we do not ignore the Holy Scriptures, but claim that a full knowledge of the Catechism and the Christian Year is the key to the right understanding of the Bible.

The elections resulted as follows: Standing Committee: The Rev. Messrs. M. Schuyler, D. D., P. G. Robert, and S. H. Green; Messrs. Marshall S. Snow, W. B. Potter, and T. K. Skinker.

Deputies to the General Convention: The Rev. Messrs. S. H. Green, P. G. Robert, W. A. Hatch, and R. A. Holland, S. T. D.; Messrs. Jno. R. Triplett, A. A. Lesueur, T. K. Skinker, and F. J. McMaster.

Missionary Board: The Rev. Messrs. R. A. Holland, S. T. D., K. M. Deane, G. D. B. Miller, C. G. Davis, Wm. Elmer, and Wm. Bardens; Messrs. F. J. McMaster, D. F. Leavitt, E. H. Lycett, W. C. Stith, J. A. Harrison, Chas. Sparks, Wm. Bagnell, H. H. Denison, and R. G. Jordan.

Pledges were received for diocesan missions to the amount of $4,000.

Wednesday evening, in the church of the Holy Communion, a large missionary meeting was held in the interest of work among the colored people. Bishop Tuttle presided and the address of the evening was made by Bishop Penick. On the Sunday preceding, Bishop Penick preached at Christ church cathedral in the morning and at St. Peter's church in the evening. His earnest words and forceful facts have done much to rouse interest in the work which he so ably represents.

Most of the work done was of a routine order. Hopeful reports were made from all parts of the diocese, and the convention was attended by a larger number than usual.

Thursday evening the annual meeting of St. Luke's Hospital Association was held at St. Luke's Hospital, Bishop Tuttle presiding. Reports of the president and treasurer were received. While the work of the past year was satisfactory and the hospital is out of debt, the location is exceedingly bad, owing to the increased noise of the electric cars. As a result, the attention of the Board of Directors was called to the urgent need of securing a new and more suitable location.

Friday morning, in St. Peter's church, the annual meeting of the Woman's Auxiliary for missions was opened with a celebration of the Holy Communion. After the service the meeting was called to order, and reports for the year were received. Two scholarships for clergymen's daughters have been supported at Bishop Robertson Hall, $4co. St. Stephen's, the city mission, has received $1,000, and the special treasurer for the United Offering reported $575 in hand. Besides a large number of missionary boxes, the treasurer reported cash receipts to the amount of $2,523 26. Officers elected for the ensuing year are: President, Mrs. D. S. Tuttle; vice-president, Mrs. E. C. Simmons; secretary, Miss Mary W. Triplett; treasurer, Mrs. T. Ewing White. A pledge of $1,000 was again made for the current expenses of St. Stephen's mission, and $150 was voted the Church Mission House under the care of Sister Eliza. At noon, prayers were offered for missions, and a short address was made by Bishop Thompson of Mississippi.

Newark

Thomas Alfred Starkey, D. D., Bishop

The annual convention assembled for divine service May 28th in Trinity church, Newark, at 10 A. M. There were over 200 in attendance. The Bishop celebrated the Holy Communion, and delivered such portion of his annual address as did not refer to the mission work of the diocese. Referring to the close of the 15th year of his episcopate, he found very much in regard to material growth to inspire courage and to be grateful for. In these fifteen years the number of our clergy has increased from 76 to 111; of actually existing parishes and missions, from 64 to 92; the parochial contributions have been more than doubled; 16 of our church buildings have been enlarged, beautified, and otherwise improved; 29 new churches have been erected, and of these 20 are occupied by newly gathered congregations. Meanwhile, during the decade and a half, the increase of communicants has been from less than 8,000 to more than 19,000. Is our diocese spiritually stronger from its material increase in these years and does the measure and proportion of the one indicate those of the other? If this be answered affirmatively why does the cause of missions here at home elicit so languid an interest, and why do the 19,000 communicants of today do little within for the cause of Church extension than did the less than 8,000 of fifteen years ago? The summary of official acts is as follows: Received from other dioceses—priests, 12, deacons, 2; ordinations—priests, 4, deacons, 4; dismissed to other dioceses—priests, 7, deacons, 1; died, priests, 2; clergy connected with the diocese—bishops, 1, priests, 106, deacons, 4; postulants, 4; candidates for Holy Orders—For the order of priests, 5; clergy licensed temporarily, 5; lay readers licensed, 33; rector instituted, 1; new missions, 2; organized missions, 3; cornerstone laid, 1; new churches opened, 2; churches consecrated, 2; church enlarged, 1; chapel and parish house opened, 1; altar font and chancel furniture blessed, 2; Baptisms, 2; marriage, 1; Holy Communion celebrated (times), 25; sermons and addresses, 107; meetings attended, 80; Confirmations—private, 11, public, 1,207; total, 1,218. The Rev. John R. Appleton was elected secretary for the ensuing year. He appointed the Rev. John Keller assistant secretary. The usual committees were appointed. The following resolutions, presented by Mr. Alfred Mills, were passed:

Resolved, That the committee on State legislation be requested and instructed to co-operate with a similar committee appointed by the diocese of New Jersey in looking after State legislation relative to the interests of our Church in the State of New Jersey.

Resolved, That this Convention expresses its approval of the policy and law that requires the consent of the Bishop and of Standing Committee for either the conveyance or rentage of real estate belonging to parish corporations.

The report of the trustees of the Episcopal Fund, read by Mr. C. A. Stevens, showed—balance from last year, $3,052.09; income, $4,679.10; total, $7,731.19; disbursements, $4,159 62; leaving balance, $3,571.57. There has been no addition to principal of fund during the year. On motion of Mr. Henry Hayes, it was resolved that the thanks of the Convention be hereby tendered to Mr. Daniel Dodd for his faithful and untiring devotion to the large interests intrusted to him as treasurer of the Episcopal Fund. The report of trustees of Aged and Infirm Clergy Fund:—receipts, $2,806.19; disbursements, $1,477.25; present amount of permanent fund, $33,078 42. Mr. Henry Hayes read his report as treasurer of the diocese:—receipts, $8,127.50; expenditures, $3,536.17; balance, $4,591.33.

Amongst other acts, consent was given to the election of a Coadjutor Bishop of Iowa, by reason of extent of territory. Consent was given to the consecration of the Rev. J. H. White, Bishop-elect of Indiana.

The report of Christ Hospital, Jersey City, was read by its president, the Rev. G. S. Bennitt. Patients cared for during the year, 2 676; increase over last year, 240; patients occupying beds, 741; expenses, $14,805.97. Each bed-patient costs 71 cents per day. The demands on the hospital are constantly increasing. Of the 741 patients treated in wards, 604 were treated free. Over $23 000 have been received during the year, including $6,6co from legacies, St. Luke's Guild receiving in membership fees over $2 000. The St. Mary's Guild and the Abercrombie Guild are also notable auxiliaries. The medical staff deserve high commendation for skill and faithfulness. In the training school are nine graduate nurses and eight pupil nurses, the former having received the diploma of this institution. The school carries its work also into the homes of the needy. The chaplain's work has been faithfully exercised. More than $1,200 have been collected by a man appointed for the purpose. The hospital now has an ambulance and horse, the gift of friends. Endowments of beds amount to $49,000.

On Wednesday the Bishop read the missionary portion of his annual address.

The Rev. Millidge Walker, Archdeacon of Newark, read his report, which showed that the work has been well carried on, with few changes in *personnel* of the working force. Eight priests and one lay-reader have carried on the work with an appropriation of only $2,250. Services have been maintained at 13 different places, besides much pastoral work in outlying regions. There have been 54 Baptisms, 55 Confirmations, and nearly 5eo communicants reported. In some places work has been revived after a period of inactivity, the result, in great part, of the incoming of new residents. There is great need of a general missionary to visit the smaller places and bring their needs to the attention of the wealthier parishes.

The Rev. W. R. Jenvey, archdeacon of Jersey City, reported that the prospects were never so bright, the work never so well done. New ground is being occupied, with good outlook for continued holdings. The present points are steadily increasing in strength, notably Hillsdale, Montvale, and Park Ridge. This part of the diocese is practically a portion of "the greater New York," and is teeming with vigor and life. The need is great of a Pentecostal outpouring of the spirit of the Living God, that abundance of means might be furnished for the prosecution of a work which is lying at our very doors. The summary of statistics in eight stations is as follows: Souls, 2 974; Sunday school scholars, 1,284; Baptisms, 171; Confirmations, 113; communicants, 862; offerings, $8,840.73. And all this at a cost to the diocese of but a little upwards of $1,200 for the past year.

The Rev. Alex. Mann read the report of the Board of Missions, which has held six meetings during the year. Fourteen missionary stations have been maintained. The system of apportioning the necessary sum ($4,000) to be raised by the parishes in the diocese according to the amount of the rector's salaries, has proved very beneficial. Two years ago the deficit was about $450 and last year it was $330. This year the Board comes before the convention with a balance of $178 93 in the treasury. The sum of $2 000 more would pay the expenses and salary of a general missionary. It should be taken up at once.

The following were elected on the Board of Missions: Messrs. Geo. S. Wylie, G. G. Frelinghuysen, Jas. M. Erskine, Richard Stevens, of Hoboken, Richard F. Stevens, of Newark, and Robt. A. Hewitt; Rev. Messrs. G. S. Bennitt, Alexander Mann, Benj. Brewster, J. S. Miller, F. B. Carter, and F. B. Reazor.

The Rev. Mr. Perkins, corresponding secretary of the Church Building Fund, addressed the meeting on the work of the fund. The Rev. Dr. Schuyler read a memorial on the late Rev. E. B. Boggs, D. D., and on motion it was adopted by the convention. Officers for the coming year were elected as follows:

Standing Committee: The Rev. Drs. R. N. Merritt, and W. W. Holley, Rev. Messrs. W. R. Jenvey, and N. Barrows; Messrs. Alfred Mills, F. W. Stevens, Henry Hayes, and D. Smith Wood.

Deputies to General Convention: The Rev. Messrs. G. M. Christian, G. S. Bennitt, Millidge Walker, and F. B. Carter; Messrs. Alfred Mills, Henry Hayes, J. B. Van Wagenen, and Cortlandt Parker.

Treasurer of the diocese, Mr. Henry Hayes.

An amendment to Section II., of Canon 6, of Title 1, was offered and carried, touching the qualifications of voters and parish officers.

The followirg was adopted:

Resolved, That the Missionary Board, by and with the consent of the Bishop of the diocese, be and is hereby recommended and authorized to appoint a general missionary, and to pay his salary and expenses from the treasury of the Board not in excess of $1,800.

The minutes were read and approved, and after singing a hymn the convention adjourned *sine die*.

The Living Church

Chicago, June 8, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

After the recent marriage scandal in London, Lord Halifax lost no time in introducing in the House of Lords a bill to relieve the clergy from the unjust pressure of the law of divorce. Under that law, while no clergyman is obliged to marry divorced persons, he is, by a peculiarly English device, forced to allow the use of his church for that purpose to any unscrupulous priest who is willing to perform the ceremony. It is this extraordinary provision which Lord Halifax proposes to repeal. Even the London *Times* recognizes the justice of the measure, with which it might be thought all right-minded people would certainly concur. But there was immediate evidence that the bill of Lord Halifax would be opposed in the House of Commons by the anti-Church party. There are quasi-religious politicians whose stock-in-trade largely consists in holding up to reprobation the abuses and shortcomings of the Church. Naturally such people do not want the number of such abuses to be lessened. They have invariably resisted every measure of reform. The disestablishment men, moreover, are only too glad to discern a possible division in the ranks of Church defence, and will be in no haste to pass a bill, however just, which would heal the breach.

The English *Church Review* takes an optimistic view of the method of episcopal appointments in England. It says a distinction must be made between "election" and "selection." Members of the cathedral chapters have voted against the candidate selected by the Crown, therefore the *conge d'elire* is not an absolute farce; it is sure that if a manifestly improper nomination were made there is hardly a chapter which would not refuse to elect. For our part, we supposed there had been such cases of "manifestly improper" nominations and that the chapters had felt powerless to resist. Whether a refusal to elect would be tolerated can only be decided when the case arises. That the right of challenge at the Confirmation in "Bow Church" is not tolerated has been seen, notwithstanding the fact that on that occasion a challenge is solemnly invited. There are many who are inclined to think that the recovery of her rightful freedom in this respect would be worth more to the Church of England than all the advantages of the "Establishment." The consequences to the Church, under the present system, of the continuance in power of a hostile government are sufficiently plain from the general character of Lord Rosebery's appointments during his short term of office. Dr. Percival's nomination to Hereford was, we should say, under the circumstances "manifestly improper," unless we are to confine that expression, as perhaps *The Church Review* does, to the case of an "open and notorious evil-liver."

Doctrine and Doctrines

Among the ingenious devices of the rationalistic party, which is striving at present to gain a recognized place in the Church, is the invention of a distinction between "doctrine" and "doctrines." At ordination, they say, men promise adherence to the "doctrine" of the Church, but not the "doctrines." This is interpreted to signify no more than a vague assent to an undefinable something called "doctrine," leaving it open to ignore or deny any particular teaching of the Creed or Prayer Book. On such grounds a man may claim that he accepts the "doctrine" while he rejects the distinct statement of the Apostles' Creed, that Christ was "born of the Virgin Mary," and of the Prayer Book, that He was "born of a pure Virgin." In the same way he may deny the truth of the Lord's Resurrection as clearly asserted in the Gospels and defined in Article IV., namely, that "Christ did truly rise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature."

To most men a distinction of this kind may well seem too absurd for consideration. Doctrine signifies teaching. There can be no difference between "teachings" and "teaching." The one is the aggregate of the other. Nevertheless, the distinction has been made and gravely insisted upon as of the highest importance. It has been regarded as a sort of charter of free thought and unbridled license. It is adduced as a convincing evidence of the exceeding "breadth" of the Anglican Communion that she gives her clergy liberty, through the terms of the ordination vow, in consideration of a general assent to a vague and indefinite something dominated "the doctrine," to teach their people what seems to them good, so far as any particular article of the Creed or other doctrinal statement is concerned. We do not know how many articles of the Creed or how large a part of the Prayer Book or Articles of Religion might by this method be thrown overboard without amounting to a rejection of the "doctrine" of the Church. So far as we have observed, the propounders of this brilliant mode of escaping from the trammels of the pledges of ordination have never attempted to answer this question. It does not appear how the Church is to preserve its character as a "teaching" body, if every commissioned minister is to be at liberty to take its tenets in a general sense and contradict it in particulars as he sees fit. Neither does it appear how the Church can maintain her character for truth and honesty so long as she compels her people and her clergy, day by day, at every public service to hear, and even to repeat, a number of precise statements calculated to impress upon the minds of the people, in the most emphatic manner, a fixed and consistent round of doctrinal teaching, if, after all, that teaching is not to be regarded as essential. When men are once convinced that Creeds, Prayer Book, and Articles are nothing more than the embodiment of a system of teaching which is thought to be wholesome for the simple and unlearned, but which more critical and philosophic minds are at liberty to set aside, either through a "higher interpretation" derived from some new system of "larger thought," or through the deliberate rejection of particular statements, then the mission of the Church will come to an end.

The Gnostics of the second century, and indeed the Colossian heretics of the first, tried in this way to overlay Christianity with their own grander and broader cosmogony and theology. Ordinary Christian teaching as it came from Apostles and Evangelists might do for the ignorant and simple, but for the more advanced there was another "knowledge" a profounder "wisdom." This last was the esoteric teaching of the initiated, adapted to the spirit of the age, "hospitable" to all so-called truth, that is, to every brilliant guess of philosophic thinkers, quickly outgrowing the simple Gospel of "Christ and Him crucified." The latter was left as sufficient for the every-day needs of the multitude, however broader minds might view with pitying contempt the satisfaction the common crowd of struggling, suffering humanity still continued to find in a Faith once for all delivered, in a Creed not "fluxed" with new and broader meanings. Gnosticism passed away, but ever and anon the same tendencies have shown themselves. More comprehensive systems have been devised, endeavoring to take up Christianity as the Church has transmitted it, and to transform it into something new and strange, something more worthy of an enlightened age. All such schemes have perished; in their very nature they require constant readjustment; like the changing figures of the kaleidoscope, they must present a new pattern every day. It is not enough to have caught up with the spirit of the age. It is necessary to keep up with it. If truth is "what a man troweth" then the truth of one generation, or even of one day, is not that of another. Religion becomes a series of dissolving views.

Up to the present time there has existed in the Constitution a provision which goes far to render nugatory the attempted distinction—foolish as it may be—between "doctrine" and "doctrines." It is true that in the ordination of a priest the candidate is required to promise to "minister the doctrine" of this Church and teach it to his people, but Article VII of the Constitution provides that no person shall be ordained until he shall have subscribed a solemn pledge "to conform to the doctrines" "of the Protestant Episcopal Church in the United States." It is perfectly clear, therefore, that while this provision remains and is faithfully enforced by the bishops who are responsible in the matter, it is not open to any honest man to say that, while he has promised adherence to the general teaching of the Church, he is not bound to particular points in that teaching. Every man who has been ordained deacon or priest has subscribed both to the "doctrine" and to the "doctrines" of this Church. Thus if there were anything in the distinction, which we do not for a moment admit, it is completely covered by the present requirements for ordination.

We feel bound, therefore, to call emphatic attention to the alteration which appears in the Declaration of Conformity as proposed by the Constitutional Commission. In the form here presented *the singular has been substituted for the plural, so as to read* "doctrine," *instead of* "doctrines." Either this is a simple slip of the pen, or else the Commission, agreeing with ourselves that the distinction which has been made in this case is entirely unwarranted, have simply desired to bring this declaration into verbal agreement with the promise made in the Ordination service. But it must be remembered that the distinction has been made, and has been insisted upon. Whether it is valid or not is not the only thing to be considered, but the use which has been made of it. The present declaration is a strong, indeed an unanswerable, safeguard against it. To change its phraseology at the present juncture would inevitably be regarded as a concession to the licentious claims of an aggressive faction, against which it is the manifest duty of this Church to set her face with inflexible determination.

Under these circumstances we cannot think it possible that the General Convention will assent to the proposed change. We trust they may not even be called upon to consider it, but that the Commission itself will leave the Declaration of Conformity in the form in which it now stands. The present is not a time for letting down even the least of the barriers against unrestricted license in teaching.

Five Minute Talks

BY CLINTON LOCKE

XV.

In our Prayer Book, Whitsunday is written as one word, except in the Octave, when we find Whitsunweek. This rather confuses the derivation, but I will give you your choice of three, for doctors disagree as to which is the right one. Some contend that the word ought to be Whitsun-day, and the Whitsun is got in this way: Pentecost, in German, *Pfingsten*; old Ger-

man, *Whingsten;* old English, Whitsun; or you may prefer White Sunday, so-called from the robes of the candidates for Baptism, Whitsunday having been anciently a great day for baptizing, or you may incline to Wit-Sunday, as marking the day on which the "wit," or wisdom of the spirit was given to man. This last one is very taking. In the Roman Church it is called Pentecost, and the Sundays which we call Sundays after Trinity, are called Sundays after Pentecost.

But no matter how you get the word, the day commemorates the coming of divine wisdom into the hearts and lives of the Apostles of Christ, which took place when they were all together in a room on the Jewish feast of Pentecost. A strong wind shook the room, a flamelike tongue (a lambent flame) hovered over each head, and every one there was filled with a sense of holy inspiration, and they began to speak with other tongues, just as the Holy Spirit guided them to do. This being entirely a supernatural occurrence, could only be perfectly explained by a supernatural person, and all that I can do will be to tell you what some of it means to me. The wind and the flame seem appropriate marks to me of the coming of a new time, the beginning of a new life, the first step on the splendid ladder of liberty, which even yet is not half mounted. Such an event called for some striking outward sign. When such events occur in a nation's history, there are salutes from a hundred guns; there are tempests of applause; there is great excitement, so when this great event happened in the kingdom of God, He marked it by awful signs of His own, so that those who saw it never could forget it, and never could confuse the inspiration of genius with that inspiration.

There is an inspiration of genius. There were clever men in Moses' flock who drew plans for the decoration of the tabernacle. The Bible says they were inspired. It says Samson was inspired with courage when he met and slew thirty men at Askelon. It says David was an inspired player, and the same thing can be said now. It was an inspiration that flashed into Newton's mind the law of gravitation. The great poets are inspired. Raphael painted by inspiration. This peculiar gift of God distinguishes the genius from the ordinary man. Study and wealth and place could never teach men such things. They are inspired to do them. Then there are higher kinds of inspiration, and this recorded here is the highest of all, the inspiration of men of little education and narrow Jew minds with the great plan of salvation, the Gospel of Christ; inspiring them to tell it everywhere, to tell it right, to tell it convincingly, to tell it so that generation after generation of men could take it to their hearts, and themselves catch this same inspiring spirit which will enable them to rise out of the dust of appetite and sin into a clearer air of high resolve and noble achievement. Certainly the day which the Holy Spirit of God chose that He might breathe Himself in this glorious way into the hearts of men, might well have been marked out by those great symbols of inspiration—wind, blowing now gently, now firmly, as the Spirit does, invisible as the Spirit is; and fire, which burns and tries and lights up in the material world, as the Spirit does in the immaterial.

But the tongues with which it is said they spake, what does that mean? Now if I should undertake to tell you all that the old fathers and the young fathers have imagined it meant, this five-minute talk would have to be stretched into a five-month talk, and you would not know much more at the end than you know now. I am inclined to think that you and I had better take the common-sense view of it, that it means just what it says; that the men who were in that room went out in the street and preached, and that either every man who heard them, understood what they said, or that they spake some one, some another, language, so that groups recognizing their own language, soon gathered around the man who was speaking it, and were able, with that pleasure a man in a strange land always feels at hearing his own tongue, to follow the speaker. I have never been able to decide for myself whether the miracle was in the hearers or the speakers.

There is not one word in Scripture to tell us whether this gift was a lasting one or not. In the account of the labors of the Apostles, it is never said they made use of it. As they worked in regions where Greek was the general language, they did not much need it. But however that may be, this Whitsunday preaching was a wonderful sign that all men are one in the speech and tongue of Jesus Christ.

Church Unity and the Prayer Book

FROM "THE CHURCH IDEA" BY THE REV. DR. W. D. WILSON, AUTHOR OF "THE CHURCH IDENTIFIED," ETC.

As we find no definite or detailed account of the organization of the Church in the New Testament, so we find no such account of its worship; and obviously for the same reason. The people for whom and to whom the Scriptures were written, knew all about them from the fact that they were already established and in operation when the books were written.

But we do know a good deal about the worship that was practiced in the early Church—even in the Apostles' days, more in fact than we know about its organization. Its worship was based on that which was conducted in the Jewish synagogues, and of that worship we have preserved to us quite full details.

What the Apostles and early bishops did was to throw out some of the peculiarly Jewish elements and introduce the Lord's Prayer, and the form of administering the Holy Communion, and the New Testament books for reading in its lectionary or worship, instead of the Old Testament exclusively. They reformed it in fact, and made it Christian in character and tone instead of Jewish, as it had been.

By the use of a Prayer Book and other offices, and with holy day lessons like our own, we not only commemorate the great facts on which Christianity and the Church rest, but in the words of our worship we set forth its doctrines, and so impress them on the hearts of the members of our communion who take an active and earnest part in the services, that in the words of Holy Scripture, God puts them into our minds and writes them in our very hearts, so that they become as it were innate ideas in our own minds and instinctive beliefs in our very hearts, a part, in fact, of the common sense of our daily lives.

But without such a mode of worship to form the minds and hearts of the people, any popular leader or ambitious speculator can not only teach his peculiar views and doctrines, but he can gather round him a band of followers, and in the absence of any proper Church idea, he can form them into a new sect, while in the Church, with its Prayer Book and offices, all such erratic or ambitious geniuses are left stranded or side-tracked, to be forgotten, or remembered only to be avoided, while the Church continues to go on in her appointed way.

Is this one of the means by which God so preserves His Church that "the gates of hell shall not prevail against it?"

Those who have taken the chief interest in what is regarded as the movement towards Church unity, seem always to have regarded the Historic Episcopate as the chief obstacle; but I think, on the contrary, that the acceptance of a fixed liturgical worship is really the more serious—the most serious obstacle, in fact, that stands between these various denominations and any Church unity on the basis proposed. And, in fact, I doubt if any unity on the basis of the four Pan-Anglican principles, without uniformity in worship—the use of the same liturgy—would be of any real value even if it could be effected.

Suppose, for example, that all the preachers of all the denominations should receive Episcopal ordination, and yet go on with their congregations and their services as they are going now, there would be really no gain, so far as either of the two great and most desired objects are concerned. There would be no gain (1) so far as the evil effect on the popular mind of the divisions and sectarianism that now prevail in the community is concerned; and (2) no gain so far as the good effects of liturgical worship upon the minds of the members of these sects of which we have spoken is concerned—no gain, so far as these two important and desirable objects is concerned, by such an apparent and pretended unity.

Now, on the other hand, suppose—a thing that I neither advocate nor think likely to be done—but suppose, I say, that all these congregations with their present ministers, and without ordination as we now require it, suppose they all, ministers, congregations, and all, should adopt our Prayer Book with its offices, and use them as we now do, there would be complete union and unity, too, so far as the opinion of nine-tenths of our population is concerned. In fact most of them know or care but very little or nothing about the matter of ordination. They recognize every man, who is generally received as such, as duly ordained over them as much as any other.

The few sects that arose at the time of the Reformation have gone on subdividing until we have now in this country some hundred and fifty, with such diversities of opinion and doctrine that the opinion seems to prevail to a considerable extent, that there is no doctrine so clearly taught and no duty so explicitly commanded as to be obligatory on anybody. This state of things gives emphasis to the fact I have tried to set forth in this paper; namely, that our Lord foresaw the necessity for some authority to guide His disciples—give them instructions and directions as to what they should do whenever they might be in doubt and feel the need of such guidance—and that He provided for it by giving such authority to His Church and to the ministry in His Church, who might have lawful jurisdiction in the place where they should live. He commanded some things that must be believed, obeyed, and observed, and He gave His Church authority to provide whatever else might be necessary. And His ministers are each of them as much under obligation to "hear the Church" and to obey its laws and canons when lawfully made, as is the humblest member of the divine fold.

* * * * *

In view of the past we cannot doubt that all these sects and denominations will pass away. In the early days of the Church's history there were many, if not quite so many sects as there are now, but they all passed away in a few generations. They had not the Church idea to guide, animate, and control them. Many of them, or rather their descendants, returned to the Church, and of the rest we know nothing; they have passed away. And so in all probability with all the sects and denominations of to-day, when they shall have accomplished the work for which they came into existence.

The Relation of Human Knowledge to Divine Knowledge

BY THE REV. GEORGE F. SEYMOUR, S. T. D., LL. D.
CONVENTION ADDRESS, 1890

All knowledge, of whatever kind, may be classified into two divisions—first, what may be called man's acquisition; and second, what is God's gift. The first division is bounded by the limits of the material universe, and practically applied, it relates to us here during our natural life between birth and death. It is a magnificent domain; it reaches from the stars to the animalculæ which populate a drop; it sweeps into the mysterious past in remote geological epochs; it grasps the august future in foretelling the eclipses and occultations of the centuries to come; it comprehends things old and new; fire and water and air, trees and plants, and rocks and precious stones, birds and fish, and four-footed beasts, the works of man and the processes of nature, numbers and algebraic symbols, and the sciences which are based upon reason and the imagination. It is, indeed, a splendid possession, and we may well, in a legitimate sense, feel proud of our proprietorship in it. It attracts us and interests us, nay, often fascinates us, and pre-occupies our attention to the exclusion of all else, and it does so the more readily because it immediately concerns us now and here in food and raiment, and business and pleasure, and because, more especially, it has grown to its present immense proportions by our own labors industriously and perseveringly prosecuted through the ages that are gone. The wealth of this kingdom—the kingdom of man's knowledge—lies before us, and while it is not ours in an absolute sense, still we may justify ourselves in thinking and giving expression to the thought that we have so large a share in its acquisition that we may, under implied limitations, call it ours. We acquired it—we may say man's brain, man's hand, and the sweat of man's brow, have achieved these splendid results which are summed up in the civilization of the nineteenth century. We contemplate the termini, primeval man, and ourselves, Adam, with his apron of fig leaves or his coat of skins, and the latest achievement of inventive genius in the application of electricity. The interval between the expulsion from Paradise and the telegraph is a long one, but it presents throughout its entire length a steady advance on the lines of human progress. It is crowded with the victories of mind over matter, and it dis-

closes the triumphal march of the will of man in subjecting to its control the forces of nature.

* * * * * *

A splendid acquisition truly, and one of which man may well be proud. There is little need to stimulate ourselves in this direction. We are only too prone to lift up our heads, and strut and swagger, as though our might and our hand had alone gotten all this. We would do well to recollect that with all our progress we have often been very slow in our advances. In illustration, it is certainly humiliating to remark that while our latest achievements in the applications of electricity excite the wonder and admiration of the age, this subtle occult force has been with us for six thousand years; it has been in the air and water and earth, it has been man's constant and most intimate companion from the creation, and yet only now, at this late day, when human history seems to be drawing to its close, has he been able to utilize in any way what has always been so near. Again, human knowledge at the best and highest mark is imperfect, not only in the sense of being incomplete, and must always be, since it is a growth; but it is imperfect, as embracing much that is erroneous, and its fatality is that it must forever continue an alloy of truth and falsehood. The mistakes of one age are corrected by the next, but it in turn transmits as many, if not more, to its successor, and so the heredity of error is handed on from generation to generation, and each, as it succeeds, falls under the delusion that it has purged out the dross from the pure gold, and struts and swaggers like those who have gone before.

Such is human knowledge, man's acquisition and accumulation, covering for its subject matter the universe in which we live, and ourselves, as creatures, whose existence falls within the limits of birth and death. It is bounded by the horizon of time; it does not, and it cannot, reach beyond the present state of being; its enlargement of territory is always on the same level; it has no elevations, no mountain-tops from which it can catch glimpses of what lies, or may lie, beyond death and the grave. It will be observed that all the discoveries and inventions which have ever been made within this sphere of knowledge, have not lifted man the breadth of a hair above the level on which creation placed him. This knowledge has answered questions without number, and solved perplexities, and removed difficulties which were as the sand upon the shore for multitude; but all these questions, and all these perplexities and difficulties related to earth, and the things of time and sense. There are other questions, and other perplexities and difficulties which beset, and trouble, and torture man, but for these, human knowledge, with all its scope and pretentions, can afford no relief. It is utterly powerless to answer the inquiry: "If a man die, shall he live again?" It is dumb, and must remain forever mute, when asked: "How can sinful man be cleansed from guilt?" No telescope, no microscope, no problem of Euclid, no genius of poet, no skill of mechanic, no steam engine, or telegraph, or phonograph, will solve the difficulty or suggest a cure.

These questions, and such as these, wrung from man's guilty heart by doubt and misgiving and anguish, bring into view the second division of knowledge, which is the direct gift of God.

This is the gift of God, because man of and by himself, with all the helps furnished by nature and supplied by his own faculties, could never reach out to it, and up to it, as he has done in the case of mere earthly knowledge. This sphere or field of knowledge we commonly term revelation, because it has been supernaturally made known to man, and has not been acquired in the ordinary way by study and research and persevering industry. Revelation rises out of natural knowledge, and rests upon it as a basis, and is in reality in perfect harmony with it. Man and nature suggest revelation, make it antecedently probable that God will speak and reveal secrets, and make known His will. With revelation in possession new light is cast upon nature, and if we do not yet solve every riddle and clear away all mystery, still the darkness is so far dissipated that we are thereby assured of the coming of the day, when we shall see and understand. Unless God were communicating constantly with man, His doing so must be exceptional, and consequently out of the line of ordinary human experience. This is the actual state of the case: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son," (Heb. i: 1). Hence as such unusual occurrences, as God speaking to man, are in themselves strange, wonderful, miraculous; and besides as these messages make demands upon man's faith, and, if accepted as genuine, lay upon him a burden of duty and sacrifice, there must be provided satisfactory evidence that the revelation is authentic and true. This has been done in the very structure of the divine messages, in themselves, and their relation to each other; in their growth, having respect to the laws of succession, harmony, and perfection; it has been done by miracles, in the supernatural suspending, for the time, the natural; by the more sure word of prophecy in unlocking the secrets of the future; by types in lives, revealing unconsciously to themselves facts and events and circumstances connected with other lives far on in advance of them; by types in things proclaiming in symbolic language, as shadows going before, realities which are to follow; and by a living representative created for the express purpose, among others, of being the witness and keeper of God's word, and finally that word itself gathered by the Church from the lips of many speakers, and the hands of many writers, into the compass of a single volume, and sealed and stamped with her imprimatur, as the repository of divine knowledge, the Book of books, the Bible.

This department of knowledge, then, it will be seen is radically separated from science and human learning as to origin, its character, its scope, and its purpose. It comes directly from God, and man is employed simply and solely as an agent of communication; its character is divine and perfect, free from any alloy of error; its scope is from everlasting to everlasting; it reaches back to the beginning, when God spake and it was done, and forward to the end, when Christ shall have delivered up the kingdom to God even the Father; and its purpose is the salvation of man, the banishment of sin, the subjection of Satan, and the destruction of death. While thus radically separated from human knowledge revelation has intimate relations to it, and harmonizes with it, and sheds down upon it the benediction of its light and glory.

The essentials of natural life are lifted into the service of the higher life, and become the sacraments of grace; the economies of earth form the counterpart of heavenly processes, and the direst calamity in our experience, which closes us in with the darkness of darkness, lends itself as the antithesis to "our perfect consummation and bliss both in body and soul at God's right hand," "for as in Adam all die, even so in Christ shall all be made alive." The instrumentalities of human genius and learning are laid under contribution to array the divine message in the graceful language of poetry, the severe diction of logic, or the simple style of historic narrative. Thus the two fields of knowledge while absolutely distinct in origin, scope, and purpose, lie side by side, and in God's intent are the complements of a perfect whole. The one leads up to, suggests, and demands the other, and the latter, when reached, explains the former and brings out its full meaning, as praising God and showing forth His glory.

The realm of human knowledge has its ministries and its ministers. Politics, trade, commerce, manufactures, law, medicine, the fine arts, the seats of learning, agriculture, the lower industries in servile labor, artificial associations in orders, guilds, and clubs, such are the ministries of this majestic realm. And its ministers are a host innumerable as they confront us everywhere busy, busy, busy in the street and warehouse, on 'change and board of trade, in field and shop, on land and sea, in garb of sailor or soldier, lifting the tool or plying the pen, casting the net or digging in the mine, a grand array, a splendid exhibition of subjects rendering service, willing or unwilling, to the monarch whom they obey. These all represent the divers interests of this world, and they can give an account of themselves, as their profession or trade or occupation falls within the scope and purview of their mind or their senses.

When we turn from these ministries and ministers to ourselves who represent the other and higher realm of knowledge, we find ourselves embarrassed with difficulties in vindicating our position from ignorance, prejudice, misconception, and avowed hostility. The account which we give of ourselves is that we represent God's kingdom on earth, His Church, which has come to us by inheritance from the Apostles, that we teach their doctrine embodied in the Creed, worship in association with them, celebrate their sacraments, and recite their liturgy or prayers. We are told that we are few in number, and insignificant in influence. Our answer is that it is not a question of numbers. We do not claim the victory because we are few, and we certainly would not if we were the many. We would remind those who are so saturated by secularity that they are inclined to measure even heavenly things by an earthly standard, that hitherto the secret of the Lord has been with them that fear Him, and their number has uniformly been the few, not the many. Noah and his family, Lot and his daughters, Joshua and Caleb, the seven thousand in Elijah's days hidden amid the hosts of Israel, the remnant so repeatedly mentioned by the later prophets, "the little flock" as our Lord pathetically calls His disciples, the Christians of the first age everywhere spoken against, St. Athanasius in the fourth age alone against the world, the true reformers in the later centuries, few and far between—these in their day and generation were respectively the few, and not the many, and the secret of the Lord was with them. Mark, we do not say that the secret of the Lord was with them because they were the few, but because they feared Him; but we do say that the probability raised by the history of the past is that it is the few, not the many, who keep God's commandments, and that this is the outward and visible sign of fearing Him. To keep His commandments is to walk in His ways, to accept His inheritance and preserve it and hand it on as we received it, pure and undefiled, for the benefit of mankind. This is our vocation, our heavenly calling, and to follow it, and stand steadfast for polity and sacraments, and decency and order, is not popular, is not likely to make us the many, but to continue us as the few. We accept the situation, and while we would gladly increase our numbers, still it must never be at the price of surrendering God's commandments.

To be continued

Letters to the Editor

WORKINGMEN AND THE CHURCH

To the Editor of The Living Church:

I have read all the "Whys" in the English *Church Times*, and cannot refrain from expressing to you my appreciation of the valuable paper on the subject at issue, ("Why Workingmen don't come to Church") in LIVING CHURCH, May 25th. All that is needed is summed up in your article. May it be widely read. May the seed take root in good ground and "the army of preachers" of the true Gospel go forth; then shall the pastures of the Church be green, and bear fruit an hundred-fold to His glory who will bless abundantly all "really earnest and self-sacrificing" work. Give us more such articles.

AN OLD SUBSCRIBER.

ENGLISH SERVICES IN THE CITY OF MEXICO

To the Editor of The Living Church:

The English and American Church people in the city of Mexico have been for some time united in one congregation, which has been for the past two years under the care of the Rev. B. Noel Branch, an English clergyman, a brother of the Coadjutor Bishop of Antigua, and a most excellent man. So long as the present arrangement can be maintained, Church services in English will probably be kept up, but it would be impossible to sustain an American service in addition to the English one, and any attempt to do so would possibly destroy even the latter. There is no reason why the people should not worship together, and there are very good reasons why they should do so. The congregation is just starting to build a church, and I understand there is money enough subscribed to pay for that part of the building now needed.

The Methodists have preaching every Sunday; there is a "Union Evangelical" congregation which has it every Sunday morning, and the Young Men's Christian Association has some kind of meeting every Sunday evening, all these in English.

The Mexican Episcopal church is composed entirely of Mexicans, and all its services are in Spanish. Under these circumstances there is no need to advertise these services among the English-speaking people, who naturally attend the services held in that language; nor is it to be expected that these people will know anything about the Spanish services, except in a few cases of persons who are interested in the Mexican Church. The services are held, however, in two places in the city, and these are not difficult to find. The Orphanage is within two blocks of the Mexican Central Railway station, on the street running east therefrom, and there is a sign over the door, reading: "*Colegio Maria Josefina Hooker.*" The address is No. 1442 Primera Calle de Mina. The church of San Jose de Gracia is on the well-known

street of that name—San Jose de Gracia—four blocks south of the south-east corner of the square upon which the cathedral and the palace front. In this church there are services every Sunday at 10:30 A. M. and 7:30 P. M. In the Orphanage chapel there is a celebration of the Holy Communion every other Sunday at 7 A. M ; Evening Prayer and Sunday school every Sunday at 4:30 P. M ; and Morning Prayer every school day at 8:40 A. M. All this is well known to the persons interested. Mr. Branch's services are usually announced in *The Two Republics.*

I hope, Mr. Editor, you will give this statement a place in your columns, as my answer to questions recently asked therein, and for the information of those of your readers who may be interested in the subject.

HENRY FORRESTER.

City of Mexico, May 15th, 1895.

P. S.—I may add that my duties are such that it would be impossible for me to maintain a Sunday service in English.

RECTORIES

To the Editor of The Living Church:

It was the remark of one of our wisest bishops, now gone to his rest: "Were it in my power, in laying the foundation of the Church in a new field, the first thing I would do would be to erect a comfortable home for the clergyman, put the right man in charge, secure him a maintenance, and then I should feel that the movement was assured." Calling this to mind, I commenced the reading of an article in THE LIVING CHURCH, May 18th, "Rectories and Endowments," with much interest. This interest was quickened when I found that so many of my brethren were burdened under the capacity of the homes furnished them. I had supposed that such a trouble existed to a very small extent. Certain it is that the clergy in the small parishes of the South and the West, and those in the mission field especially, have no complaint of this sort to make. They are found mainly in their own "hired house," and having considerably less than $1,000 per year, sometimes not more than the half of this sum, it is with much difficulty that this rent is paid. And where a rectory does exist, it will be found often to consist of three small rooms, with a kitchen, perhaps, attached, and no outhouses or conveniences of any description. "Every heart knows its own bitterness," and it is strange that a common, business view of things is not oftener taken in all parish matters. But let the brother in a small parish, housed in a commodious building, remember that he is not alone in his trials; there are hundreds of others whose burdens are greater than his. They have no home to shelter them, or theirs, or else only such as are above described.

H.

METHODS OF MISSIONARY WORK

To the Editor of The Living Church:

The time for holding the next General Convention is approaching. Some correspondents, as usual, are "airing" through the Church papers subjects for discussion and action. The proposed new Constitution and Canons are receiving considerable attention. There is no lack generally, either in the General Convention or diocesan councils, of discussion of such matters.

Unfortunately the greatest and most important work of the Church, as it seems to me—I mean, aggressive missionary work—does not receive the attention it should. I ask space in your valuable paper for a few words on that subject.

In the last half of the century great advances have been made, but there is great need, I think, for improvement in the management of this very important work. The system of the Church as to sending out her missionary bishops is an admirable one. His field is assigned him, and a fair support is assured him; he discharges his duties as seems to him best for the strengthening and upbuilding of the Church, regardless of the whims or notions, if they have any, of the people to whom he is sent to [serve. He is entirely independent, as he ought to be, as regards his support.

And why not send priests to their fields of labor under a similar system? Here, in my humble judgment, is where the Church radically fails in her efforts for aggressive work. Sent out to do missionary work, as the Church sends her priests at present, they are completely handicapped, and hardly with a semblance of an opportunity to do the work they ought to accomplish, and doubtless would accomplish, if sent and supported as missionary bishops are sent and supported. The beginning of Church work in a town or village is often undertaken at the solicitation of one man, or one or two families interested in the Church, for one reason or another; sometimes without even a communicant of the Church connected with the mission. One man, or one or two families, represents the Church interest in the place. It often happens that this one man, or the one or two families, is financially in good circumstances, and is often liberal, too. If he or they fancy the missionary, and the missionary conducts the services, and conducts himself, too, satisfactorily to this one man, or this one or two families, all goes well, so far. But if the reverse be true, then, woe betide the missionary. This one man, or one or two families, controls the mission, as far as possible, and often holds the purse strings; and the missionary, if a manly man, experienced, has a keen sense of duty and right, no matter how successful and encouraging the mission appears, must "move on," or be "starved out," and the good work there ceases for a time, sometimes lengthened out, detrimentally to its success.

Would it not be a much better policy to place the missionary in his field of labor, pay him a fair salary, on the same principle that missionary bishops are sent and paid, and let them be perfectly independent of the people served as to their support? Would not this prevent the one man, or one or two families, destroying the prospect of the mission?

If this policy had been adopted when the Church in this country sent out her first missionary bishop, or even a quarter of a century ago, the progress of the Church, I am sure, would have been much greater than it has been. And the tramping of missionary clergy hither and thither, and from post to post, would have been much less. It has been an unfortunate custom, too, I believe, to scatter so thinly, as is generally practised, missionary appropriations.

A thousand dollars, let us say, is appropriated to a certain district, the temptation is great (and I appreciate the feeling) to do as much as possible with that amount, so it is portioned out to six or eight missionaries, to enable them to eke out a mere existence. Would it not be better, could not better work be done, if this amount was paid to half that number?

I think this subject is worthy of the serious attention of the managers of the missionary work of the Church. Can not some better policy be adopted than that at present pursued? That is the question. I hope that some abler pen than mine will "air" this matter.

I. C.

Personal Mention

The Rev. Robert Scott, rector of All Hallows' church, Snow Hill, has resigned the rectorship, to take effect June 1st. Mr. Scott has been in Snow Hill for three years and a half, and resigned on account of his health.

The Rev. Dr. Chas. D Bridgman, of the church of the Holy Trinity, Harlem, New York City, will spend the summer in foreign travel.

The Rev. B. F. Miller has resigned the church of the Holy Spirit, Schenevus, N. Y.

The Rev. J. H. Birckhead has accepted appointment as assistant minister of St. John's church, Richmond, Va., in charge of Weddell Memorial church

The Rev. Joseph Hutcheson has sailed for Italy.

The Rev. C. L. Hoffmann, of Charlotte, N. C., will spend the summer in foreign travel.

The Rev. Wm. De L. Benton has accepted appointment as one of the examining chaplains of the diocese of Iowa.

The Rev. Geo. McClellan Fiske, D. D., of Providence, R. I., was preacher on Founder's Day at St. Mary's Hall, Burlington, N. J.

The Rev. T. S. Pycott, of Emmanuel church, Great River, N. Y., is recovering from his recent painful accident.

The Rev. Newland Maynard sailed for Europe on the steamship La Gascogne Saturday, May 25th.

The Rev. Rollin A. Sawyer has resigned the rectorship of Trinity church, Clayton, Del., and accepted that of St. Thomas' church, Newark, Del.; he will enter on his duties the last of June.

The temporary address of the Rev. E J. Babcock is 424 West 22nd st., New York City.

The Rev. Arthur Rooney has entered upon his duties as rector of Christ church, Henrietta, Mich., and wishes all mail matter to be addressed to him there.

The Rev. William A. Henderson has taken charge of Holy Cross church, Baltimore, Md., succeeding the Rev. Decatur V. B. Morgan.

The address of the Rev. E. F. H. J. Masse for the summer will be Concord, Mass.

Ordinations

At the church of the Ascension, Frankfort, Ky., on the 2nd Sunday after Ascension, the Rev. R. L. McCready, was advanced to the priesthood by Bishop Dudley. The following clergyman participated in the service: The Rev. M M. Benton, Rev. E. H. Ward, D.D., who preached the ordination sermon; Rev. Messrs. E. T. Perkins, E. A. Penick, D. C. Chapin, Alex. C. Hensley, and W. G. McCready. The music by the vested choir, recently inaugurated in this parish, was rendered with great reverence and effect. The Rev. R. L. McCready since his ordination has been elected rector of the parish, he had been deacon in charge since Oct. 1, 1893, having served up to that time as assistant to the Rev. E. H. Ward of Christ church, Lexington. A very handsome gilt altar cross was presented to the new priest and rector as a thank offering in commemoration of his elevation to the priesthood. It is a work of art by the Gorham Mfg Co. The parish is very prosperous and has in contemplation to build at an early date, a new parish house and Sunday school room.

To Correspondents

D. S. B.—We do not know the address of the Rev. H. C. Riley, once Bishop in Mexico.

INQUIRER—1. The first commission was addressed to six bishops directing them to confirm the election of Parker and to give him episcopal consecration. But the document failed to provide against the possible refusal of any of the number by authorizing the majority or a stated number to act. Consequently as soon as some of them declined, the Commission was rendered nugatory. A second Commission was therefore appointed in which it was expressly provided that it would be sufficient if four out of seven should proceed to act. 2. There is no objection to using the Co mendatory Prayer as you suggest. It is very commonly so use 3. This point is much disputed. We are not prepared to decid it.

READER.—1. We do not know how many changes were made the revised New Testament. That there are over forty in second chapter of St. Matthew may give some idea of their ex tent. The objections are, first, that the overwhelming majorit of these changes were unnecessary; second, that some of the are incorrect; third, and most important that the old sacred dia lect of English, closely associated with all that is reverent, which the English Bible is the chief treasury, has often been dis regarded. That there are some great improvements here and there, has not been a sufficient consideration to commend th new version as a substitute for the old for use in the services o the Church. It is, of course, useful to the studious clergyman. 2. There are two Gores. The best known is the Canon of Westminster, formerly connected with Pusey House, Oxford, author of "The Christian Ministry" and editor of "Lux Mundi." The other Gore is a native of Ireland, at present holding a benefice in England. He has recently been invited to take part in the proposed Church Congress at Derry. The invitation was opposed in certain quarters because he was mistaken for Canon Gore.

Official

Papers intended for the Standing Committee of the diocese of Florida, should be addressed to the Rev. V. W. Shields, Jacksonville, Fla.

ST. STEPHEN'S COLLEGE, ANNANDALE ON THE HUDSON

The annual commencement will take place on Thursday, June 13th, at 12 M. On the same occasion the Hoffman Library will be opened. Barrytown may be reached by Hudson River railroad, by trains leaving New York at 8:30 A. M. and Troy 9 A. M., when carriages will be in waiting to convey the guests of the college to Annandale. R. B. FAIRBAIRN, Warden.

TRINITY COLLEGE. COMMENCEMENT WEEK, 1895

Sunday, June 23rd, 10:30 A. M., Holy Communion in the chapel; 7:30 P. M., Evening Prayer, in Christ church, with baccalaureate sermon by the Rt. Rev. Dr. T. U. Dudley, Bishop of Kentucky. Tuesday, 3 P. M., Class-Day Exercises, on the campus; 8 P. M., annual meeting of the corporation at Allyn House; 8:30 P. M., Class-day reception, in Alumni Hall. Wednesday, June 26th, 10 A. M., annual meeting of the Alumni Association, in the Latin room; 12 M., commemoration of the semi-centennial of the Phi Beta Kappa, in Alumni Hall; 5 to 9 P M., President's reception, at his residence. Thursday, June 27th, 11 A. M., Sixty-ninth Commencement, in the Opera House; 2 P. M., Commencement Dinner, at the Allyn House.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The annual appropriations have been postponed until June 4th, trusting that the contributions meanwhile may be sufficient to justify the continuance of the appropriations for the new year as at present.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S LANGFORD, D. D., general secretary, Church Missions House

Church and Parish

ASSISTANT WANTED.—On a field of great promise, including three cities. Unmarried priest or deacon, the latter preferred. Fair support. Must be Catholic-minded. Address H. C. GILCHRIST, Danville, Ill.

WANTED.—An unmarried man in orders as assistant in parish and in a Church school for boys. Address Rev. A. L. BURLESON, San Antonio, Texas.

A CLERGYMAN desires missionary work or a small parish, and expects only moderate pay. Apply for particulars to Rev. Dr. BRADLEY, 121 W. 91st st., New York City.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

WANTED.—A priest at the South desires a permanent cure at the North, or supply for the summer. Single. Address "W," THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

"THE ALBANY."—Select family house, delightful situation, within two blocks of, and overlooking, the ocean. Boating, fishing, bathing, close beside us. Special rates for season guests, also for June and September. For circulars, address MRS. M. A. HAYDEN, 310 Seventh ave., Asbury Park, N. J.

The Editor's Table

Kalendar, June, 1895

2.	WHITSUNDAY.	Red.
3.	Monday in Whitsun week.	Red.
4.	Tuesday in " "	Red.
5.	EMBER DAY.	Red.
7.	EMBER DAY.	Red.
8.	EMBER DAY. Red. (White at Evensong.)	
9.	TRINITY SUNDAY.	White.
11.	ST. BARNABAS', Apostle.	Red.
16.	1st Sunday after Trinity.	Green.
22.	2nd " " " "	"
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, Apostle.	Red.
30.	3rd Sunday after Trinity.	Green.

Hymn for Trinity Sunday

BY MARY ANN THOMSON

Almighty and eternal Lord,
Maker of heaven and earth and sea,
Shield and exceeding great reward
Of faithful souls who trust in Thee;
We thank Thee that Thou hast revealed
To us the truths of highest worth,
And treasures of Thy grace concealed
From wise and prudent sons of earth.

Thou hast Thyself to us made known,
O ever blessed Trinity,
Three Persons but one God alone,
Whom man hath seen not, nor can see.
Yet manifested in His Face
Who laid, for us, His glory by,
And Virgin born, of Adam's race,
Vouchsafed on earth to live and die.

Him, Word Incarnate, we adore;
Him praise we with the angel host;
And One with Him, for evermore
The Father and the Holy Ghost;
To Whom, from His creation vast,
All glory flow, all thanks ascend,
As, in the primal ages past,
Now, and through years that ne'er shall end.

Looking over a file of *The Diocese*, I came across the following letters written nearly twenty years ago, and perhaps they may interest the readers of THE LIVING CHURCH:

CHICAGO, Jan. 17, 1876.

MY DEAR MR. LEFFINGWELL.—It is a recognized fact that no agency not strictly ecclesiastical is better adapted to excite and augment the interests of the people in the work of the Church than a paper, and I am desirous that we should have such aid in Illinois. Your proposal to devote *The Diocese* to the one idea of spreading before the parishes a monthly photograph, as it were, of the progress of the Church, and the wide field that remains to be occupied, meets a cordial response in my breast. There is much in the diocese to stimulate us all to earnest and devoted activity. The Church is very much stronger than some have represented her. I discover the phenomenon of spontaneous growth, even while the diocese has been without an episcopal head; and now I am encouraged with many tokens of vitality and healthful progress. Our Church folk need to hear the command of God—"Speak to the children of Israel that they go forward!" They will be encouraged by a brave and self denying clergy. They should be enabled to get intelligent impressions of the work we are doing, and to secure this, nothing is more important than a diocesan paper, prepared with care and edited with judgment.

I therefore earnestly commend your paper to the reverend clergy and the laity of the diocese, and trust it will be sustained. Should the clergy desire help, I have no doubt some kindly hand could be found in every parish who would be glad to accept the annual task of securing subscriptions as his or her share in the great work of building up the Church.

It ought to be understood that the paper is your individual enterprise, conducted by you in the interest of the Church, without pecuniary advantage to yourself, and it seems to me that the rest of us ought to do our share in assisting you to maintain so valuable an auxiliary, hoping at the same time that it may prove the forerunner of a larger enterprise.

Affectionately yours,
WILLIAM E. MCLAREN.

INDIANAPOLIS, Feb. 23, 1876.

MY DEAR MR. LEFFINGWELL.—I was glad to see in your last issue, Bishop McLaren's earnest commendation of *The Diocese*. I entirely agree with him in the sentiment that to get intelligent impressions of Church work "nothing is more important than a diocesan paper, prepared with care and edited with judgment."

We have, now, no diocesan paper in Indiana. We *could* not have a better than your own. Why, then, may we not adopt it? A very slight change, of title probably, would make it ours and yours. I shall be pleased to make it the medium of communication with my clergy and people, and to that end, desire its circulation in Indiana as extensively as possible. I trust the rectors, or earnest laymen representing them and acting by their authority, will take measures to secure an end I think so important. I remain, my dear Mr. Leffingwell,

Yours truly and affectionately,
JOS. C. TALBOT.

Romanes' "Thoughts on Religion"

THOUGHTS ON RELIGION BY THE LATE GEORGE JOHN ROMANES, M.A., LL.D., F.R.S. EDITED BY CHARLES GORE, M.A., CANON OF WESTMINSTER. LONDON: LONGMANS, GREEN & CO. 1895.

We are not sure that this is a book especially likely to help doubters, but we are quite sure that it is one which will be read with extreme interest by all who delight in clear thinking on deep subjects. Moreover, it possesses a higher interest than that of clear thought, and this of a twofold kind. In the first place, it is a remarkable instance of the fulfillment of our Lord's promise that "he that will do His will shall know of the doctrine," and that "the pure in heart shall see God;" for George Romanes was eminently "pure in heart," single of purpose, sincere, or (to use his own word) "candid." In the second place, this small volume is typical of our times. In the passage of one of the most brilliant of Darwin's disciples from blank materialism to Catholicism, we see a miniature of the movement of philosophic and religious thought from the low water mark of the seventies to its present position; though it is surprising to find one so acute and so earnest lagging somewhat behind the times, and putting forward late in the eighties positions which, we should have thought, would only have been possible a decade earlier.

The book practically consists of three parts; viz., a resume of Mr. Romanes' first skeptical work, "A Candid Examination of Theism;" two articles written for the *Contemporary Review*, representing his intermediate position; and some fragmentary materials for a work which was to have been entitled "A Candid Examination of Religion," but which he did not live to finish. It is this third part which, though it forms scarcely more than half the volume, is the *raison d'etre* of the whole, the earlier portions being intended only by way of preface. It is in the selection and piecing together of these fragments that the editor's task has chiefly consisted; and the severest critic will not question the ability and the scrupulous fairness with which Canon Gore has performed it. Even this third part, however, does not carry us to the goal of Mr. Romanes' development. A page at the end conveys the happy intelligence that before his death he made the venture of faith which brought him to full belief and enabled him to return to the communion of the Church.

Of the first of these three portions we need not say much. In it Mr. Romanes took up "a position of reasoned skepticism about the existence of God at all." Written in 1876, it shows all the intellectual self-confidence of a young Cambridge graduate; indeed, the writer makes known the result of his investigations in Theism in much the style that would be used by a traveler who had returned from the Pyramids, or some other country unexplored before, a style of which traces remain even in his later writing. Even here however, a seriousness of purpose and a right moral attitude towards religion, form redeeming features, and give promise of better things.

It is interesting to note the progress of Mr. Romanes' thought within the next ten years. In the two articles the self confidence has lessened; the view has become wider. The theories of evolution and natural selection, accepted from Darwin, are held to invalidate the argument from design in its more particular form; but "the great and general fact that nature as a whole is a cosmos," an orderly system possessing unity and coherence, is held to point to mind as the First Cause. This conclusion, however, seemed to the writer to be almost emptied of meaning for us by the consideration that this mind must be infinite and eternal; while over against it he sets the fact of suffering, especially the suffering of the brute creation and the suffering previous to (human) sin, which seems to him to negative the morality of this First Cause; so that the conclusion he reaches in regard to natural religion is that of entire uncertainty.

We own to some surprise that one so acute and so open-minded as Mr. Romanes should not, even at this stage of his upward progress, have grasped three considerations which would have led him to a more satisfactory conclusion: (1) that "reason," in the very restricted sense in which he, like Mr. Kidd, uses the word, meaning scientific reasoning, formal inference, reaches but a very little way, and is only one and that almost the least important, of the exercises of reason properly so called; (2) that as water cannot rise above its own level, so the force which has evolved man, with his mind and conscience, cannot itself be less than rational and moral (see, however, p. 80); (3) that as it would be a mistake to infer that because the actions of a steam-engine are the result of natural forces working according to their own laws, therefore it was not made by a designing mind; so the law of natural selection, if true, does not make the existence of God less probable.

Towards the close of his life Mr. Romanes reached truer views on these subjects, and these are expressed in the notes for his "Candid Examination of Religion." The word "reason," indeed, he still uses in his own restricted sense, and, in this sense of the word, he still maintains that reason gives an entirely open verdict, resulting in "pure," *i. e.*, unprejudiced, agnosticism. Beneath this unwonted phraseology he intends to convey that reason "is performing this great service to Christian faith; it is silencing all rational skepticism of the *a priori* kind. . . . It must henceforth become more and more recognized by logical thinking that all antecedent objections to Christianity founded on reason alone are *ipso facto* nugatory. Now, all the strongest objections to Christianity have ever been those of the antecedent kind" (p. 166 and cf. 178). "Reason," then, is clearing the court for other witnesses to be heard; and Mr. Romanes has come to see that there are other witnesses, "other parts of the mind" which, though he may sometimes call them "emotional," have a rational right to be heard. Thus he recognizes that the religious tendencies of the race indicate a reality answering to them. He admits, with Newman, in his University sermons, that besides formal reasonings there are "sub-conscious processes of the mind," an "underhand cheating of consciousness," by which "the accumulating experiences of life and of thought slowly enrich the judgment" (p. 100); and that the latter are equally valid with the former, and often more fruitful. Again, he has passed from Empiricism to Idealism, recognizing that the intuitions of the mind are as trustworthy as the experiences of the senses, and logically prior. Lastly, he has come to accept the witness of that immediate apprehension of God, which is the privilege of regenerate and faithful souls. In all these ways he has made a real logical advance.

But a theological advance also was needed if Mr. Romanes' difficulties were to be solved; and this, too, we find. He has escaped from the Deistic conception of God as one who long ago made a great machine which we call the universe, and left it to work automatically, and has adopted the Catholic and Scriptural idea of One who, though personally distinct from His creation and not limited by it, is yet "immanent," or abiding in it. In this Mr. Romanes was following the indications of science; for, if natural science knows nothing of a God worked universe, neither does she of the Deist's self-working universe. When she speaks of "laws of nature" she means, not efficient causes, but only observed uniformities in the working of an all-pervading force; and she is open therefore to the message of theology that this force is rational, is moral, is personal, is God. Throughout nature the Catholic Faith teaches us to recognize the immediate action of the personal God, as it is written, "My Father is working up till now, and I am working;" and to see in its regularity a result of His unchangeableness. This truth Mr. Romanes came to accept.

The problem of pain, too, which before had most withheld him, like so many others, from belief, he has not indeed attempted to solve, but he has seen to be consistent with love. "Even human suffering," he writes, "in its worst forms, can be welcome if justified by faith" that this world is "a school of moral probation" (p. 142); and again, in a noble passage, "Christianity, from its foundation in Judaism, has throughout been a religion of sacrifice and sorrow. It has been a religion of blood and tears, and yet of profoundest happiness to its votaries. The apparent paradox is due to its depth, and to the union of these seemingly diverse roots in love" (p. 163).

We have already said that these "notes" do not represent quite Mr. Romanes' final position; but, taking them as they stand, what is to be our estimate of them? Three criticisms suggest themselves. First, we cannot bring ourselves to accept the extreme Kantian position that "reason," even in Mr. Romanes' narrow sense of the word, gives an entirely open verdict, or lands us in "pure agnosticism." Certainly it does not bridge the gulf between unbelief and belief; it leaves room for the necessary leap, the voluntary venture of faith; but it does surely carry us part of the way across, in spite of perplexities and mysteries with which it finds itself beset. Our second criticism is verbal, but not perhaps on that account unimportant. We have already said that we consider Mr. Romanes' conception of the "immanence" of God in nature to be Catholic and Scriptural; but we think the word dangerous because it expresses only half the truth. Those who use it explain that they also believe in the "transcendence" of God; that, though dwelling in His creation, He is not in any way dependent on it, but has existed before it and exists beyond it. Now this side of the truth is omitted if we speak of God being in the world; whereas both sides are expressed if we use the converse and Scriptural phrase that the world exists in God. Our third criticism is more serious. Mr. Romanes is led on, by the thought of the Divine immanence, to contend that "there can be no such distinction between 'natural' and 'supernatural' as is usually drawn, since on that theory all causation is but the action of the Divine Will" (p. 125). This would no doubt be true did "natural" and "supernatural" mean respectively "independent of God" and "de-

pendent on Him;" but the second of Mr. Gore's Bampton lectures, if nothing else, ought to have made it plain that the words have no such meaning, but express a lower or a higher form of the activity of God. Indeed, Mr. Romanes himself seems to recognize the principle of the supernatural when he remarks further on that "the Incarnation . . . cannot have been a common event" (p. 175). But our quarrel with him on this point is no mere verbal one; for he says that "the natural growth of Christianity out of previous religions; the natural spread of it; the natural conversion of St. Paul, or of anybody else" (p. 122) would be as truly divine operations as the same events if supposed to have been brought about by supernatural means. Again "even the disputes as to science contradicting Scripture, ultimately turn on the assumption of inspiration . . . being 'supernatural' as to its causation. Once grant that it is 'natural' and all possible ground of dispute is removed" (p. 123). Now we willingly grant that these events, supposing them to have happened "naturally," might still have been God's doing. But, on the other hand, they might not. Mr. Romanes forgets what, not being a Pantheist, he must have allowed, that here we are dealing with cases in which the Divine activity passed through the medium of human faculties, which, though themselves dependent on God, are endowed by Him with the mysterious power of, consciously and unconsciously, diverting the Divine operation, refracting the Divine light, and distorting the Divine purpose. Thus, to take a concrete example, it makes a real difference in the trustworthiness of the Mosaic revelation whether it was given "naturally" or "supernaturally;" whether in giving it God worked through generations of fallible human minds (as our newer critics suppose) left, for all we know, to act under ordinary conditions of thought, or whether it was given, as the Bible represents, by God Himself, through Moses, under conditions which excluded any perversion of it. In the one case the resulting message *may* possibly be what God intended; in the other case it certainly is so.

Not the least valuable part of this work consists of isolated passages on various subjects. Thus, we do not remember to have seen before the distinction between true and false determination so lucidly put as in the note on Free Will (p. 129). The duty of acting on faith is enforced in the following words: "The individual cannot wait for" experience. "What, then, is he to do? The unbiased answer of pure agnosticism ought reasonably to be, in the words of John Hunter, 'Do not think; try.' That is, in this case, try the only experiment available—the experiment of faith. Do the doctrine, and if Christianity is true, the verification will come" (p. 167). Two admirable passages point to the distinction between faith and superstition: "'Faith healing' has no real point of resemblance with 'thy faith hath saved thee' of the New Testament, unless we sink the personal differences between a modern faith healer and Jesus Christ as objects of faith" (p. 139); "the antecedent improbability against a miracle being wrought by a man without a moral object is apt to be compared with that of its being done by God with an adequate moral object. The former is immeasurably great; the latter is only equal to that of the theory of Theism, *i. e.*, nil" (p. 180). Again he remarks that "one of the strongest pieces of objective evidence in favor of Christianity" is "the absence from the biography of Christ of any doctrine which the subsequent growth of human knowledge . . . . has had to discount" (p. 157). On Unitarianism, Mr. Romanes is severe, but not, perhaps, beyond its deserts: "It is only an affair of the reason—a merely abstract theory of the mind, having nothing to do with the heart, or the real needs of mankind. It is only when it takes the New Testament, tears out a few of its leaves relating to the Divinity of Christ, and appropriates all the rest, that its system becomes in any degree possible as a basis for personal religion" (p. 165). Lastly, the value which, as a scientist, he puts on "the Christian doctrine of the resurrection of our bodily form" (p. 145) is timely in these days of hyper-idealism and false spiritualism even among instructed Churchmen.

The predominant interest in this book is, of course, intellectual; but it contains passages of real spiritual beauty, and we cannot better conclude our notice than with two of these: "Love is known to be all this. How great, then, is Christianity, as being the religion of love, and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man." "Only to a man wholly destitute of spiritual perception can it be that Christianity could fail to appear the greatest exhibition of the beautiful, the sublime, and of all else that appeals to our spiritual nature, which has ever been known upon our earth."

Book Notices

Memories of Italian Shores. By Mena C. Pfirshing. Chicago: Printed at The Dial Press. Cloth.

In the selection of a delicate design in blue and silver for the outward adorning of her book, the writer proves her allegiance to her fancy that "Italia is a mysterious blue lotus blossom, exhaling a subtle fragrance from a sea as blue as herself." And it is in a spirit of ever-increasing reverence for her virtues and of forgetfulness of her faults that Mrs. Pfirshing gossips pleasantly and poetically of *mia bella Italia*, to the friends for whom this recount of her travels was especially prepared.

Historic Doubts as to the Execution of Marshal Ney. with numerous illustrations. By James A. Weston, rector of the church of the Ascension, Hickory, N. C., Major 33rd N. C. Regiment, C. S. A. New York: Thomas Whittaker. Price, $3.

A curious volume; an effort to prove by historic, documentary, and personal evidence that the celebrated execution of Marshal Ney was no execution, but a sham carefully devised by devoted followers with his own privity and his foreknowledge of the methods to be adopted in carrying out the singular and perhaps unparalleled scheme of his supposed execution. He was taken out of his prison early in the morning, conveyed in a carriage, not to the expected place of his death where the Paris crowds were assembled to witness it, but to a point midway, where the shooting took place quickly. The soldiers detailed to do the work were veterans, probably of his old command. As he walked by the file of soldiers he whispered, "Aim high!" His old command in war had always been, "Aim low—at the heart!" They understood the intention. He took his position in front of the file; refusing to have his eyes bandaged, he raised his hand and gave the command, *Fire!* They fired. He fell forward, his head turned slightly to one side. The balls had passed over him. He was pronounced dead. His body was not allowed to lie on the spot the customary quarter of an hour, but was at once placed back in the carriage which had brought him there and a cloth was thrown over it. The whole transaction does not occupy three minutes. It is all over before the nurses and children, the only spectators at that unfrequented spot back of the Luxembourg Gardens, could realize what had happened. No examination is made by any surgeon; no *coup de grace* is given; the soldiers immediately leave; they do not defile past the dead body as is customary at executions of this character. The supposed corpse is delivered to friends for interment. Ney is secretly conveyed to Bordeaux, from which place he sailed to America, landing at Charleston, S. C. Such, compressed into briefest form, is the theory of our author, derived from many sources and considerations, regarding the deliverance of the great marshal from death, and which leads on to a wonderfully ingenious and striking attempt to identify him with Peter Stuart Ney who taught school in North Carolina, principally in Iredell county. Step by step Mr. Weston makes his careful and seemingly assured progress in the task of this personal identification, until long before the end approaches of all the data to be furnished, and the multitude of individual written testimonies from those who knew P. S. Ney in the Carolinas and were convinced that he was none other than the Marshal of France, have been fully submitted, the reader is ready to pause and declare "the case already made out." About the first hundred pages of the volume are occupied with an admirably written life of Marshal Ney in the Napoleonic campaigns, condensed in a fresh and pleasing style of relation from leading sources. Then comes a masterly collocation of the facts and theories upon which the argument of the book is built—"Was Marshal Ney Executed?" to which Mr. Weston's negative deduction seems all but irresistible, whilst his succeeding attempt at what is the heart and motive of his work, namely, the identification, certainly looks like a very triumph of acumen.

The volume is enriched with a number of portraits and good illustrations, and very interesting are the facsimile reproductions of pages from books concerned with Napoleon's campaigns, on which are notes in P. S. Ney's hand, containing affirmations, contradictions, comments of all sorts, and passing explanations of the text, which offer evidence by their very nature, and necessarily of most intimate familiarity of the critic with the actual truth of facts related, as by his personal association in some of them and his current knowledge of others. Of course these photo-facsimile notes by P. S. Ney are presented for the purpose of comparing them with examples of Marshal Ney's handwriting, and whoever looks at the two together will have a surprise indeed. To the same purpose are a lot of facsimile signatures of Marshal Ney and of P. S. Ney. "Historic Doubts" is a book that is going to be a good deal talked about, and hardly too much can be said for the fine form in which it has been issued.

Magazines and Reviews

The Nineteenth Century for May contains two articles on Joan of Arc, one on her present popularity in France and her career, by Mrs. Southwood Hill, the other on "The False Pucelle," by Andrew Lang. Norman Pearson deals in an inappreciative and external manner with "True and False Notions of Prayer." He would eliminate the elements of petition and confession of sin, and reduce prayer to the expression of aspiration towards Deity. T. C. Down contributes "An Object Lesson in Prohibition," in which he exhibits the pernicious results of prohibitory legislation in the northwest territories of the Dominion of Canada. Henry J. Feasey gives some very interesting archæological lore connected with "The ancient English office of the Easter Sepulchre." Ouida criticises "Mr. Irving on the Art of Acting," somewhat closely. V. E. Cherkezov throws light upon Russian policy in Asia, not altogether cheerful, in an article on "Georgian Treaties with Russia." (Leonard Scott Pub. Co., N. Y.)

Scribner's Magazine, very appropriately to the season and to the rapid and very general development of interest in bicycle riding, has four articles in its June issue devoted to the wheel. Its latest mechanical developments, the social side of the exercise, a physician's practical opinion, and a woman's view of it, are illustrated both by pen and pencil. It is estimated that the manufacture of bicycles in the United States this year will reach 400,000 in number. It is conclusively shown that this form of exercise develops most of the important muscles of the body. This issue contains also an interesting and dramatic presentation of the growth of Chicago, with illustrations showing various points of interest at three different epochs. Robert Grant's paper on "The Art of Living" discusses a problem that presents itself to every thoughtful person—how to prevent life from becoming a succession of small incidents, and to make the best use of our time.

The President of Columbia College, Hon. Seth Low, LL.D., writes in the June *Harper's Monthly* on "Some Questions of the Day." He believes that the tendency towards combined action on the part either of capital or of labor is not to be regretted, but that the laws governing this tendency and its limit of safety should be sought for and ascertained. The important thing to be recognized is that capital is guilty of precisely the same faults as labor, though they show themselves in different ways. The so-called conflict between capital and labor is merely the old selfishness of men fighting for its own hand with the new weapons of combination that modern civilization has placed at its command. Julian Ralph, in "House-Boating in China," gives us a somewhat new view of that land and its people. Under the caption, "The New Czar, and what we may expect of him," Prof. E. Borges, Ph. D., of the Lyceum at St. Petersburg, affirms that Nicholas II., like his father, loves truth and hates hypocrisy, is religious, honest, and "moral in the highest sense of the word," and that his father's example and teaching have influenced him in favor of peace. Wm. Hamilton Gibson writes of "A Familiar Guest" with enthusiasm that is catching.

Opinions of the Press

The Christian Work

A Welcome Indication.—Recently we noticed the voluntary increase of wages by some twenty great manufacturers, their employes numbering many thousands, the increase being due to the revival of trade. Last week news came from Pittsburgh to the effect that the Carnegie Steel Company, employing 15,000 men, had decided to advance wages 10 per cent. In making the announcement the company says: "Notwithstanding the existing contracts between the Carnegie Company and the employes fixing the rate of wages for 1895, this association has decided that the present business outlook will justify higher rates." Presuming there will be no advance in the rents of the cottages of the employes, this will be a welcome change. We have no occasion to prophesy or to make more of hopeful business indications than they will bear. But it is evident that a very hopeful feeling pervades the entire country, while the rush and bustle of the spindle and the loom, and the great volume of business now being transacted in Wall street, all tell the same story. It seems certain that the worst is over, and that the tide has turned toward prosperity.

New York Journal of Commerce

In the financial world confidence in a sustained improvement of general business does not in the least diminish, and bankers are looking forward to a satisfactorily active summer and fall season for the trade of the country. The favorable underlying conditions are all present, and as to their working out in a way that will lend a decided impetus to the nation's industries, there is no honest doubt expressed.

The Church Times

The Armenian Question.—We greatly fear that the scheme of reforms for Armenia presented by France, England, and Russia to the Porte is only one of those plausible abortions with which Sultan after Sultan has been deluding credulous Europe during the last fifty years. "One-third of the officials in the Armenian provinces shall be Christians." Yes, but who is to appoint and control them? If the Sultan, or any of his officials, the last state of the Armenians will be worse than the first. The Hatti-hu-mayoun of 1856 contained a similar provision, and the Sultan's officials have invariably nominated such Christians—plenty of whom exist in every country—as they knew would be subservient tools of the Forte. The result has been to give a quasi-Christian sanction to some of the most abominable abuses of Turkish administration. Let a Christian Governor-General of the Province be appointed who is not a subject of the Sultan, and who is not to be under the Sultan's control, and then the new scheme may possibly work well. But "the High Commissioner shall not be a European." If that means that he is to be some Asiatic Pasha, or some scoundrel of a Levantine Christian, the Powers had much better have let the Armenians alone.

The Household

After Many Days

BY MAZIE HOGAN

All rights reserved

CHAPTER I.

"It is not every friend that knows how to be both sympathetic and silent, interested without inquisitiveness, and tender without exaction.—*W. M. L. Jay.*

"Is life worth living? To what purpose, at least, do *I* live? What human being is happier or better for my existence?"

Such were the rebellious thoughts which filled the breast and rose to the lips of Alice Graham, as she entered her own chamber after one of those tumultuous wars of words over some trivial matter which leave the whole system unstrung, and which were only too frequent occurrences between the girl and her step-mother.

She flung herself carelessly, yet with a certain unconscious grace of attitude, upon the cushioned seat which occupied the three sides of the deep bay window, and resting her heated forehead against the cool plate-glass, gazed out into the golden light of the May afternoon. The scene upon which she looked was pretty enough to soothe her troubled spirit and bring to her the peace which expression and position alike showed that she needed.

The window from which she looked was on the second floor, and beneath was a somewhat extensive lawn, close shaven and smooth as a carpet, dotted here and there with circular beds filled with brilliant-hued geraniums, heliotropes, and pansies. A broad walk of white cement, gleaming in the sunlight, extended down a gentle incline to the front gate. On one side a fountain tinkled musically, and threw showers of spray here and there on the grass and flowers. Two or three stately magnolias were scattered over the lawn, their broad glossy green leaves and large creamy blossoms standing out clearly against the deep azure of the sky. Beyond the confines of the yard could be seen in perspective the picturesque airy cottages, the broad streets, and numerous luxuriant trees of a Southern country town, while in the distance the silver gleam of a river could be caught between the trees.

A fair and pleasant scene, truly, but the girl who surveyed it seemed to find little pleasure in it, and sighed wearily, dropping her face upon her folded arms and keeping it hidden for some minutes. The sharp click of the gate, and a light, but firm, footfall upon the walk caused her to raise her head, and a look of pleasure mingled with her weary discontent as she saw approaching a tall, slender woman dressed in a suit of delicate silver gray. She did not stir, however, until a neat colored maid tapped at the door and said: "Miss Alice, Miss Winston is in the parlor."

"Ask her to walk up to my room, Esther," replied Alice, rising and furtively dashing aside a few tears which were standing on her cheeks.

It was a beautiful woman who shortly after entered the pretty room, and clasping both the girl's hands in her own, drew her close with a tender kiss, which had something of the elder sister's protecting care in it. It was the universal opinion in Vernon that Miss Winston was the beauty of the town, although only the teacher of the High School, an orphan, and dependent for a livelihood on her daily toil. A very tender friendship had recently sprung up between this stranger, dowered only with her beauty, and the petted daughter of Mr. Graham, the banker, and the richest man in Vernon.

Alice drew a comfortable rocker near the window for her friend, while she once more placed herself upon the low window seat.

"Winifred, I am glad you have come, there is so much I want to say to you," and Alice placed both hands on the arm of her visitor's chair and resting her chin upon them, looked up earnestly into the lovely face that smiled so sweetly in return.

"What is the trouble, little one?" asked Winifred Winston, in a loving, caressing tone, such as no one in Vernon had ever heard, save this girl. Dignified, reserved, cold, was Miss Winston thought to be, and so in truth she was to most, and few would guess at the deep stores of tenderness and feeling so well hidden beneath the quiet, calm exterior.

"Winifred," cried Alice, passionately, "I am tired of my life! Of what good is it to any living being? Here am I, at twenty, with health, money, and a reasonable share of beauty and of intellect, and yet I am positively of no use to any one. Nay, I believe I do real harm in some ways. If I were not a member of this family my father and my step-mother would live peacefully together, vying with one another in their care for her sickly boy, while as it is, there are continual dissensions and bickerings; my father's few hours at home are ruined for him by the fact, only too plainly to be seen, that his wife and his daughter cannot agree. What must I do? What can I do? If she had left me living with my grandmother I should be happy and contented now, but she made father send for me and she makes him take her part against me in everything!"

"Gently, Alice, gently, little one," softly uttered the friend's firm, low tones, for the girl's face had flushed hotly, her brown eyes flashed indignant fire through the angry tears glistening in them, and her voice had unconsciously taken a high key.

The lids drooped, the tears overflowed, the flush faded out of her cheeks, and it was in a curiously altered tone that she said, pleadingly: "Winifred, let me tell you of my life. I want to be good, but — I don't know how!"

"Tell me, dear," returned her friend. "But one thing, Alice, you do not love your step-mother. In telling me your story, try to be just to her."

"I will try;" and Alice prepared to begin a long narrative. "Since you have known me, Winifred, I think I have told you little of myself save mere outside things which every one knows. Now, I want you to hear something of my early history. My father married young, my mother died when I was six months old. I have no memory of her; oh! if I had! If I had one remembrance of her words and caresses I think I should not feel so lost and bewildered. Sometimes at night I dream that she has come to me, I feel her touch, hear her voice, then wake and long for her, and feel so inexpressibly alone!"

There was much pathos in her voice, her face, her attitude, and Miss Winston's soft brown eyes filled with tears, and she clasped her companion's hand as she said: "My dear, I know, I have felt it all."

"Let me show you, this is all I have to remind me of her," and Alice took from a drawer a crimson velvet miniature case; pressing a spring, she disclosed a painting on ivory of a bright, pretty young girl, whose brilliant brown eyes, chestnut hair, and general outline of feature much resembled Alice herself, though the look of careless happiness on the pictured face differed widely from the oppressed unhappy expression of the daughter's countenance.

"You are very like her, Alice," said Miss Winston, after gazing long at the fair, bright girlish likeness.

"I am glad you think so," returned Alice. "She was not so old as I am now when she died and left me to miss her always. Her mother, who was with her in her last sickness, begged father to give me to her. What could he do with a little baby? He told grandmother that he could not and would not give away his child, but he would be most grateful for her care of me while I was so young. So she took me away to her home in Kentucky, and she and my aunt, a childless widow living with her mother, devoted themselves to me. I lived with them until I was twelve years old, a quiet, happy childhood.

"At first, father came twice a year to see me, and my earliest recollection of him is in connection with the toys and bonbons he used to bring me. When I was four years old he married again. I can dimly remember his coming to announce his approaching marriage, how grandmother and Aunt Mary cried and kissed me, and asked me if I wanted to go away from them and live with a strange, new mother, and when I cried and stamped my tiny foot and said: "No! no!" how I was soothed and petted. I have only lately learned just how matters stood.

"My father's second wife was the only daughter of a rich man, a spoiled beauty, accustomed to flattery and adulation. He almost worshiped her, and her slightest wish was law to him. She wanted me at once, and, Winifred, little as I love my step-mother, I believe if she had taken me then, all would have been far better for us both. She would soon have learned to love the baby daughter, and my heart would have clung to her."

"It would have been best so," said Winifred, "but why was it not?"

"My grandmother and my aunt objected violently, my father insisted, but was unwilling to take me by an exertion of his authority, and hoped to win their consent. And so it went on for eight years. I soon became conscious of the contest, and rather enjoyed it, though really it was the worst thing in the world for me. I grew to think myself of much importance, and to cling with all my native strength of will to my grandmother.

"Four years after the marriage Edwin was born. Deformed and sickly from his birth, I can see that he is a grievous disappointment to father, yet he loves him tenderly—more than he loves me," she added, bitterly. "I have never been able to feel to Edwin as to a brother, yet he is fond of me, and is a good boy, though a good deal indulged.

"When I was twelve years old, there was a climax. Father and mother insisted on my final return to them, grandmother, Aunt Mary, and I resisted, and it grew into a violent quarrel, in the midst of which father, stern and silent, came and brought me here. This house had just been completed, and mother had the utmost pride and delight in the furnishing, the yard, and flowers. In my girlish conceit I thought her weak and foolish.

"Winifred," suddenly breaking off, as if in answer to the tender yet sad glance which her friend's soft brown eyes kept fixed upon her, "I see I was wrong. I have never admitted it even to myself before. I came prepared to resist her to the uttermost, and I have done it. From that day to this, I have never willingly yielded to her wishes. I steeled my heart against my baby brother's pretty ways, and he, who might have been a tie between us, has only been a barrier and cause for jealousy. I cannot bear to go over those years, yet some things I must tell you.

"My father's Church, as you know, is yours, my mother's family are Methodists. She was confirmed after my birth. My grandmother alleged that she must

Awarded
Highest Honors—World's Fair,
DR.
PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

ARMSTRONG & McKELVY Pittsburgh
ANCHOR, Cincinnati.
ATLANTIC, New York.
BEYMER-BAUMAN, Pittsburgh.
BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECKSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO Philadelphia.
MORLEY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTER, New York.
UNION, "

Taking

it for granted that you want to get the best results in painting, you will have to use Pure White Lead to obtain them. There are many mixtures branded "White Lead," "Pure White Lead," etc., which contain little, if any, White Lead, but are principally barytes, which is of little value, if not worthless. To be sure, accept only a genuine brand (see list).

If you want any shade of color, tint the White Lead with National Lead Co.'s tinting colors, prepared expressly for this purpose. A feature of these colors is the ease with which they are used and the exactness with which the desired shade is obtained. For particulars send for pamphlet, free.

NATIONAL LEAD CO.,
1 Broadway, New York.

have been unduly influenced. To influence another in matters of religion she considered very wrong indeed, so although I was allowed to attend the Methodist church and Sunday school, neither she nor my aunt ever used any other influence over me except that of their lives until I parted from them, when my aunt said—I always remember her words—"Alice, take care not to allow yourself to be persuaded into a union with a Church of which your conscience does not approve."

"There was one storm when in my self-willed resistance to everything in my new home, I declared that I would not go to the Episcopal church and Sunday school, but would go to the Methodist, which was my mother's Church, I passionately declared, and should be mine. My father turned very pale, and led me to his study.

"'Alice,' he said, 'while you are a child you will go with me to the Church I consider the true one. I shall never force Confirmation upon you, but I wish you to remember that by your Baptism—your mother's act—you were made a member of this Church.' He never again spoke to me on the subject, but I understood that he would be obeyed, and have always attended your Church. Neither has he ever mentioned Confirmation to me, but every one else has, Mr. Somerville, my various Sunday school teachers, mother, an especial friend," a faint flush rose to her cheek, "and now even little Edwin, who is being prepared for it himself.

"I always refused, at first from perverseness and a sense of loyalty to grandmother, afterwards for another reason, but latterly, Winifred," her dark eyes had a look of fear and awe in their depths, "I have heard of 'quenching the Spirit,' and I believe that is what I have done. I steadily resisted my good impulses and closed my ears to good counsel, and sealed my lips from prayer, and now the good impulses come not, no one cares to advise me; until you became my friend, the one only person who might do me good was separated from me by an impassable barrier. Do not turn from me, Winifred, I have lost my belief. I dare not say the Creed, it would be but a mockery."

With these words Alice dropped her face in her friend's lap, and Miss Winstow laid one hand caressingly on the bowed head, while her upward glance and moving lips showed that a prayer was at her heart.

"I have much more to tell you," murmured Alice, "but it must wait another time. Already you hate me, don't you?"

"My dearest, I only love you more because you are in trouble. I wish I could comfort you, but only God can do that. May He bless and comfort you, and guide you unto all truth."

She raised the bowed head, and as she solemnly kissed the forehead, the words had the force of a benediction, and seemed to the excited imagination of the trembling Alice to bring to her a peace and quiet to which her heart had long been stranger.

"It is growing late, Alice, and I must leave you. Come to me soon, and tell me more."

She drew her into her arms, kissed her again, and quickly left the room.

To be continued

FOR DYSPEPSIA

USE HORSFORD'S ACID PHOSPHATE.

Dr. F. W. FIRMIN, Findlay, O., says: "I have used it in cases of dyspepsia, with good effect."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Life of a Brahmin Girl

The little girl is at the age of two or three years, betrothed to a man who may be anywhere from twenty to ninety-five.

The child lives with her mother until she is ten years old, when she goes to the house of her husband for a few months to learn what her future duties will be. After this she returns to her maternal home, but at the age of eleven she goes to her husband's home to stay. The real hardships of life begin for her now, especially if she has a mother-in-law.

The little wife has to get up every morning at four o'clock and go to the well, which is sacred to the use of the Brahmins. "I, as a Christian," said Miss Sorabji, "could not touch that well." Here she draws the water, and carries it home in three large water-pots which she bears on her head. This practice gives a fine, erect carriage.

After bringing the water she takes a bath and puts on a delicate pink garment, worn only in the kitchen, which, by the Brahmins, is considered a sacred place. Indeed, their religion is mixed with their ordinary life in everything, and Miss Sorabji remarked that, should we, copying them, make every act an act of devotion, consider every gift as a blessing from God, and thus mingle our religion more with our every-day life, we would be happier and do better.

To return to the little wife. She now enters her kitchen and prepares the breakfast for her household, the mother-in-law looking on and criticising.

First, she must make a great number of unleavened cakes, eight or ten for each member of the family; and after that she must prepare several kinds of vegetables and other dishes.

When the cooking is done, she enters the dining-hall which is a large oblong apartment opening from the kitchen. Around each side of this hall are placed stools, as many as there are men in the household.

First she takes a sieve, made in the form of the lotus blossom, fills it with fine wheaten flour, and makes the impression of the lotus flower before each stool, down the centre of the dining-room. The lotus is the sacred flower of the Hindoos, hence they consider its image as a charm protecting the household.

After this she takes the polished brazen plates and sets one at each place. Then around the large plates, she places twelve little ones, also of brass, and beside each place two bright brazen tumblers, one for water and a smaller one for milk. When all these preparations are completed she stands in her kitchen door and waits. Soon the men come in to their breakfast. Before coming they must bathe, and the garment which they wear to this meal is of spotless white from the loins down, with nothing above the waist but the sacred Brahminical cord around the neck, and this they put over the ears while eating.

The little wife keeps her eyes on her lord and master. He does not meet her with a smile and a morning greeting, but when all are seated, he nods. This is the signal for her to serve the breakfast. So she brings in the dish with a large spoon, and serves (just as a servant would in our country) each dish in turn, and lastly fills the tumblers. She then retires to the doorway of her kitchen and awaits further orders. "If the master wishes a dish replenished," said Miss Sorabji, "he does not say, with a smile, 'Will you please help me to some more of this?' but points to the dish, and the obedient little wife fills it again."

When the men have finished their meal the poor little wife cannot eat her own breakfast and rest, for the many dishes and all the stools must be washed and polished, and, after the completion of that task, she must again bathe ere she may break her fast.

The mid-day meal consists of fruit and milk which require no cooking, but the evening repast is the most extensive of the day, and rice is added to the "bill of fare."

At the age of twelve perhaps she is a mother. She shows you her tiny baby, and smiles and says, "I am a little mother now." But her life is no easier now than before; the labors and hardships are the same, with the additional care of the infant.

Should she ever make a mistake in one of her many tasks she is beaten by "that dear mother-in-law."

"And what," said Miss Sorabji, "happens to one of these young wives of from ten years upward, if her husband dies?"

Should she die, her husband might marry the next day if he wished, but she may not marry again, and is treated as an outcast. Her handsome clothes and her jewels are taken away from her; she is given a garment of the coarsest material, such as is worn by the very poor. Her beautiful, long, heavy hair is shorn close, and she is most cruelly treated, sometimes being whipped or burned with hot irons.

When the Hindoo women are taught about Jesus and His great love for mankind, they are filled with joy and amazement, and beg to be taught to read that they may learn more of Him. But the men fear lest if the women become educated, they will no longer remain in complete subjection.

Those who are Christians cannot have Bibles and read them openly, but must steal a few moments during the silent night watches to read God's holy Word.

After hearing about India and the poor child-wives there, may we not rejoice that we are citizens of America, the true "Woman's Country."

For Good Color and Heavy Growth Of Hair, use

AYER'S Hair Vigor

One Bottle will do Wonders. Try it.

Purify the Blood with Ayer's Sarsaparilla.

FROM LOS ANGELES.—"Never stop your paper that you send to me. I send it to a poor family, and then it goes to a Church reading room. I wish we had a few more such papers in the country."

NONE SUCH MINCE MEAT is particularly valuable in the summer because it is always fresh and sweet.

NONE SUCH

It is unexcelled for the home, the camp, seaside or mountains. Sold everywhere. Merrell-Soule Co., Syracuse, N.Y.

"Could I have another Glass of that

HIRES' Rootbeer

Give the children as much Hires' Rootbeer as they want. Take as much as you want, yourself. There's no harm in it—nothing but good.

A 25 cent package makes 5 gallons.

The Chas. E. Hires Co., Philada.

Combination Offer.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and The Living Age	$9.25
North American Review	6.25
The Forum	4.75
The Century	5.75
The Art Amateur	5.50
Harper's Weekly	5.50
Harper's Bazar	5.50
Atlantic Monthly	5.50
Harper's Monthly	5.25
Harper's Young People	3.75
St. Nicholas	4.75
Scribner's Magazine	4.75
Cosmopolitan	3.50
The Review of Reviews	4.25
Good Housekeeping	3.75
Babyhood	2.90
English Illustrated Magazine	3.75
Youth's Companion (new subs. only)	3.50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication. Address,

THE LIVING CHURCH,
162 Washington St., Chicago Ill.

FROM WISCONSIN.—"Mrs. L. sends thanks for the very pretty Prayer Book and Hymnal received for one new subscription to THE LIVING CHURCH."

St. Helena

BY G. F. PENNIMAN

The St. Agnes Guild of the church of St. Clement, was comprised of the girls of the parish. There were actually no restrictions as regards age; all that was necessary was to wear skirts and be willing to work, and as the rector wore a cassock, he was esteemed a most welcome honorary member.

The two most zealous workers of the guild, if one could select individuals where all were so interested, were Miss Priscilla Parkhurst, aged sixty, and Miss Helena Marlow, aged sixteen. In the matter of zeal there was little to choose between them, but Miss Priscilla's was tempered by the wisdom learned in a long life of self-forgetfulness, while Helena's was marked by the untutored energy of a clever, wilful girl.

This active guild was a great help to the rector in the work of the parish. It was divided into two branches, each of which had its special duties.

Miss Priscilla should, by right of years, have belonged to the elder division, but by the right of perpetual youth, she did belong to the younger, of which she was the mainstay and inspiration.

The Junior Division of the guild were holding the last meeting before Lent. Much of the regular Lenten work had been decided upon when the question arose as to who should see that the chapel was in readiness for the daily services, the earliest of which was at half-past seven.

"Miss Priscilla," said Helena, "I would like to have the care of the chapel at early service. You know I hate to get up early so it is the very discipline I need."

"O, Miss Priscilla, I am so sorry Helena has said that, for I was going to ask if I might do it. You know I have never had a chance to do any real church work and I would like to, and really, I am so dreadfully lazy, it would do me good to have something to make me get up," said Mary Denny, in her pretty drawling voice. "Of course, Helena would do it better, but I would have liked to try."

"But Mary, you know I can't get up mornings, and I think we all ought to do something disagreeable in Lent."

"I think you are wrong there, Helena," said Miss Priscilla. "You want to forget yourself for others' good, not merely do something disagreeable that you may feel yourself a saint I cannot think that you need the discipline of early rising. If you are sleepy in the morning it is probably because you worked too late the night before. Aren't you sometimes a little cross when you first get up?"

"O, Miss Priscilla, that is too bad," cried Helena, while her sister Gladys indulged in some very expressive head-shakings.

"I am not very particular about it," said Mary. "If Helena prefers that work I can find some other way of keeping Lent. Perhaps, after all, that would be too pleasant."

"Mary, my dear, it would be good discipline for you, and you must not yield to Helena quite so good-naturedly. Now, since you girls tolerate my authority so kindly, I will suggest that you and Helena work together for a couple of weeks. She has had a little more experience and can show you what is to be done.

"The third week in Lent, Helena, I am going away for a few weeks and I would like you to take my place and visit Ellen Murray, and by that time Mary can manage alone, or some one else can work with her, for it is easier to do that work in pairs. Will you be satisfied to do that?"

"I guess so, still I think it would be better for me to have the discipline all through Lent."

Shrove Tuesday night Helena had an unusually difficult Latin lesson to prepare. As she sat puzzling over it, her mother suggested: "Remember your early rising, Helena. Hadn't you better find time in the morning for your lesson, and go to bed now."

"No, mamma, I must learn it to-night or not at all, and I have had such a good record in my Latin, I hate to fail."

"Do as you think right, dear, but I don't want you to overwork."

"Just to-night, mamma, to-morrow I won't have it to do."

"No, but it will be something else. Sit up though if you wish."

The next morning came all too soon. Helena opened her eyes drowsily at half-past six, only to close them again. A little later her mother gave a warning tap at the door. "In a minute, mamma," said Helena, then the tired lids drooped again, only to be lifted as Baby Dorothy's plump little fingers patted her gently on the cheek. "Mamma says you must get up, Helena."

Helena sat up with a jerk. "You are a naughty little girl, Dodo, to bother me in the morning. Run right away to mamma." Then realizing suddenly the lateness of the hour, she flew out of bed and dressed rapidly, while Dorothy went down stairs in tears.

When Helena reached the dining-room the family were at breakfast. "Gladys, will you find my rubbers while I swallow a cup of coffee? I can't stop for any breaktast. I wish you would get my books ready for school. I shan't have time when I come back," and putting on her wraps she hurried out.

When she reached the chapel she found Mary waiting.

"Mercy, haven't you done any thing?" she exclaimed. "Well, take off the covers and I will show you about the rest in a few minutes." Thus saying, she knelt a moment at the chancel rail, rising with quieter nerves, and soon she and Mary had all in readiness for the morning service.

Thus the days went by until it was time to resign her task to Mary and make her visit to Ellen Murray. It was a bright March and she found Ellen sitting as usual by her big window, among the plants. As Helena entered rather shyly, Ellen seemed to recognize her at once, saying: "I know you are Miss Helena Marlow that dear Miss Priscilla told me about, I wanted so much to see you, because your name is like mine. My real name is Helena, but they always call me Ellen, because the other was too grand for every-day use. I was named for the blessed St. Helena, who discovered the true cross. Wasn't that a grand thing to do, and wouldn't I like to have found it?"

"Yes, it's just a beautiful mornin', and isn't God good to let us live in such a lovely world? Oh, no, I don't always feel like that," she said, with an odd little smile, as she saw Helena's eyes wander over the barren room that was kitchen, parlor, and sleeping room all in one. It had been originally designed for a store, and almost the whole front was occupied by a large window. The upper part of the window had been covered with bright colored paper in imitation of stained glass, by Miss Priscilla, who knew that curtains could never be kept white, and

Nervousness

Cannot be permanently cured by the use of opiates and sedative compounds. It is too deeply seated. It is caused by an impoverished condition of the blood, upon which the nerves depend for sustenance. This is the true and only natural explanation for nervousness. Purify, enrich, and vitalize the blood with

Hood's Sarsaparilla

and nervousness will disappear. Hood's Sarsaparilla will give vitality to the blood, and will send it coursing through the veins and arteries charged with the life-giving, strength-building qualities which make strong nerves.

Hood's Pills cure habitual constipation. Price 25c. per box.

The KOMBI CAMERA - $3.50

Carry in pocket. Takes 25 perfect pictures in one loading—re-loading costs 20c. Ask your dealer for it, or send for free booklet "All About the Kombi."

ALFRED C. KEMPER,
Branches: London, Berlin. 132-134 Lake Street, Chicago

Church Furnishing

ST. AGNES' GUILD.

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, REV. WM. B. HAMILTON, RECTOR,
1250 WILCOX AVE., CHICAGO

MENEELY BELL CO.,

CLINTON H. MENEELY, General Manager,

Troy, N. Y., and New York City,

Manufacture a Superior Quality of Bells

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL, (Copper and Tin.)
Send for Price and Catalogue.
CHASE BELL FOUNDRY, BALTIMORE, MD.

FAVORABLY KNOWN SINCE 1826. BELLS.
HAVE FURNISHED 35,000 PUREST, BEST
CHURCH, SCHOOL & OTHER GENUINE
MENEELY & CO. BELL-METAL
WEST-TROY, N.Y. CHIMES. ETC. CATALOGUE & PRICES FREE

Buckeye Bell Foundry
E. W. Vanduzen Co., Cincinnati, Ohio.
Best Pure Copper and Tin **Church Bells & Chimes.**
Highest Award at World's Fair. Gold Medal at Mid-winter Exp'n. Price, terms, etc., supplied free.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Spencerian Steel Pens...
Always Write Well, Wear Well.
Once Used, Always Used.

OFFICIAL ANNOUNCEMENT of the award on **GILLOTT'S PENS** at the CHICAGO EXPOSITION.

AWARD: "For excellence of steel used in their manufacture, it being fine grained and elastic; superior workmanship, especially shown by the careful grinding which leaves the pens free from defects. The tempering is excellent and the action of the finished pens perfect." (Signed) FRANZ VOGT,

Approved: H. J. KIMBALL, *Individual Judge.*
Exp't Departmental Committee.
JOHN BOYD THACHER,
Chairman Exec. Com. on Awards.

C & A Chicago & Alton R.R.

The direct, best, and only completely rock-ballasted, dustless line between

CHICAGO and KANSAS CITY,
CHICAGO and ST. LOUIS,
ST. LOUIS and KANSAS CITY.

Through fast service every day from Chicago to.....

COLORADO, CALIFORNIA, TEXAS CITIES, and HOT SPRINGS, ARKANSAS.

City Ticket Office:
101 Adams St. (Marquette Bldg.), CHICAGO, Illinois.

R. SOMERVILLE, Gen. Agt. Passngr. Dept.
JAMES CHARLTON, Gen. Passngr. and Tkt. Agt.

FREE!

To Christian Endeavorers

POCKET GUIDE and MAP of **BOSTON**

The Convention City.

The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor, who will send three two-cent stamps to cover mailing charges to the undersigned. This Pocket Guide should be in the hands of every member of the Society who contemplates attending the 14th Annual Convention, as it shows the location of all Depots, Hotels, Churches, Institutions, Places of Amusement, Prominent Buildings, Street Car Lines, Etc., Etc. Write soon as the edition is limited.

E. O. McCORMICK,
Passenger Traffic Manager, Big Four Route.
Cincinnati, O.

A Free Scholarship

Board and Tuition at Sewanee,

The University of the South.....

Any young man desiring to pursue studies in any department of this Church institution can help himself, and his friends can help him to pay all expenses, by securing a certain number of subscribers to THE LIVING CHURCH. The terms are exceptionally generous on the part of the University, and this enables the publisher to make an unprecedented offer. One year will be allowed for securing the requisite number of names. If any who work under this offer fail of securing the whole amount, they will be liberally paid in cash in proportion to the number of subscribers secured. Write for particulars.

Address,

The Living Church,

5 Dearborn Street, -:- Chicago

FROM MARYLAND—"We have been taking THE LIVING CHURCH ever since its birth, and do not like to do without it."

FROM QUINCY, ILL.—"I could not do without your valuable paper. I have read it for years, every week, with the closest attention, even to the advertisements and poetry, and think it the best Church paper we have."

FROM Washington, D. C.:—"I received the beautiful little Oxford Prayer Book, for which please accept my hearty thanks. Just what I wanted." [Given with a new subscription to THE LIVING CHURCH.]

A CHANCE TO MAKE MONEY.

I am out of debt, and thanks to the Dish Washer for it. I have made $1,640 clear money in 87 days, and attend to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Any one can sell what every one wants to buy, and every family wants a Dish Washer. I don't canvass very much; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. I am going to devote my whole time to this business now, and I am sure that I can clear $5,000 this year. My sister and brother have started in the business, doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 140 S. Highland Ave., Pittsburg, Pa., and if you don't make lots of money it's your own fault.

MRS. W. H.

AN ACCOMPLISHED FACT.

May 19th the Nickel Plate Road inaugurated a new train service. The new summer schedule affords the same number of trains as before, including through service between Chicago, Cleveland, Buffalo, New York, and Boston. The improvements also embrace the shortening of time of trains between all of the above cities. City Ticket Office, 111 Adams St. Tel., Main 389. Depot, 12th and Clark Sts. Tel., Harrison 200.

GOING TO CALIFORNIA STOP OFF AT

Las Vegas Hot Springs and Grand Canon of the Colorado River.

The first named is a most delightful resort in the Rocky Mountains of New Mexico, with mineral waters, hot baths, invigorating climate, and varied scenery. After June 20th the splendid Montezuma Hotel, refitted and under new management, will luxuriously care for you.

The Grand Canon is reached by a half-day's stage ride from railroad station at Flagstaff, Arizona. The trip is comfortably made at moderate cost. Everything you have seen dwarfs in comparison with this Titan of chasms. Niagara would be swallowed up in it, and Pike's Peak appear insignificant if placed in the Canon's dark depths.

For illustrated books descriptive of either place, inquire of nearest agent Santa Fe Route, or address G. T. Nicholson, G.P.A., Monadnock Bldg., Chicago.

FACILITIES FOR TRAVELERS.

The Nickel Plate Road now offers greater facilities to the traveling public than ever, the improved service having been inaugurated May 19th. No change of cars between Chicago, New York, and Boston in either direction. Superb Dining Cars between Chicago and Buffalo in both directions. Trains leave Chicago 8:05 A. M. daily except Sunday; 1:30 and 9:20 P. M. daily for Fort Wayne, Fostoria, Cleveland, Erie, Buffalo, New York, and Boston; 1:30 P. M. train arrives New York 6:30 and Boston 9:00 o'clock the following evening. City Ticket Office, 111 Adams Street. Tel., Main 389. Depot, 12th and Clark Sts. Tel., Harrison 200.

THE management of the New England Conservatory of Music has arranged to entertain not less than five hundred delegates during the Christian Endeavor Convention, which will give an excellent opportunity, not only for those entertained, but for all others, to become thoroughly acquainted with the magnificent equipment and situation of this great institution. The usual midsummer term of five weeks begins July 15th, immediately after the convention, and is especially designed for teachers and others who will be benefited by a limited period of instruction under able teachers.

THE NICKEL PLATE'S NEW TRAINS.

The new train service of the Nickel Plate Road, which went into effect Sunday, May 19th, has met the approval of the traveling public. On all sides are heard expressions of universal satisfaction regarding the efforts which this popular road is making in the interests of its patrons. Three fast trains are now run in each direction daily. Superb dining-car service; no change of cars for any class of passengers between Chicago, New York, and Boston. City Ticket Office, 111 Adams Street. Tel., Main 389. Depot 12th and Clark Sts. Tel., Harrison 200.

General Information

Regarding Business Methods, Weights and Measures, Legal Terms and Advice, Household Hints, Etiquette, History, Jokes, Societies, etc., can be found in **Sawyer's Encyclopedia.**

We have a job lot of these books to be sold within sixty days, and will send them postage paid for 25 cts. each. CENTRAL SUPPLY CO., Chicago.

that dirt was a very thorn in the flesh to the crippled girl, whose home this room was. The wide lower sash was shelved across, and the shelves filled with plants, blossoming; oh, how they did blossom! As if they knew the days of pain that made up so much of the life of this poor girl, and did their best to lighten it. They grew in boxes, tomato cans, cracked bowls, in anything that would hold them, and yet the dingy place was almost radiant with their beauty.

"No, indeed, I am not always contented, sometimes when it's cold and damp, and the wind gets into my bones, it isn't the "good" God I am saying, but something very different, and then I clasp my hands tight together, shut my eyes, and say a prayer to the Blessed Virgin, and—ye won't be laughin' at what I am tellin' ye—well, sometimes I can feel her very own hands strokin' my head kinder tender like, as my mother might, and I can hear her say so gentle and reproachful like: 'Ellen, my child, aren't ye ashamed of yourself to be flyten at the good Lord for just a bit of an ache. Why don't you think of all the blessings you've got?' And then sure enough I think of Bob. No girl has a brother like him, I don't care who she is, so kind and good to his cross little burden of a sister; hurrying home to me as soon as the whistle blows, making the fire and helping me get the supper, and then when everything is redded up, and he helps me too about that, we have such nice chats together. He tells me all that goes on at the shop, till I know the men almost as well as he does, and I tell him what has happened to me, and there is always such a lot. Then pretty soon Annie comes in; she's the girl that lodges with me, you know. She and I have a room in back of this, and Bob sleeps here in the little bed over yonder.

"He is such a clever lad. He fixed all these shelves for my plants, so I could have a lot of flowers. When I first came home from the hospital he used to wash the floor for me at night after I had gone to bed." Here Ellen threw back her head laughing merrily. "It was so funny to see it in the morning. He did not know how to get it clean, though he worked ever so hard, and he'd leave it all streaky, a clean place here and a dirty place there. I had to laugh at him, poor boy.

"That was long before we knew the McGulligan's. Now Mrs. McGulligan comes in every week and scrubs it for me. You see, Annie pays us a little for her share of my room, and Bob got a raise on his wages, so we can afford to have it done, though it's little pay Mrs. McGulligan will take from us. She says Bob is always helping her bringing up her coal and splitting her wood for her.

"'You know,' here Ellen lowered her voice confidentially, 'McGulligan drinks, and he's ugly when the beer's in him, and she's always so scairt that he'll hurt the children or do something dreadful. I tell you what, Miss Helena, it's a good deal better to have the ache in your bones than in your heart."

A grocer's cart drove up just then and a young man, with a bright happy face, put his head in the doorway.

"Good morning, Nellie, here's an orange for you," tossing it deftly into her lap. "No, I can't stop; trade's rushing, and besides you've got company."

"Aint he handsome?" said Ellen as he disappeared. "He's awful good to me, just like every body else. And just think! he's got a girl and they're going to be married sometime; not just now, for he don't get much money yet. His girl's name is Florence, she's a nurse maid at an awful nice place; and he's told her, and she's told that lady where she lives, about me, and would you believe it? the lady's been to see me, and this pretty lace I'm knitting is for some of her children's things. You see Annie brought home a knitting book and some thread and a lady who used to come to see me when I was at the hospital taught me how to knit just plain, and then I learned the other kinds from the knitting book.

"Sometimes when real kind ladies come in Annie's store she asks them if they don't want some pretty lace that a little girl with crooked fingers knits (that's me). Some of 'em has been to see me, and so I'm most always busy knitting lace fer somebody. I can earn a little money, you see, and that helps Bob.

"Come in, dear, come in. No, don't be afraid of this lady, she likes little girls. Is your father bad this morning? McGulligan's at it," she whispered to Helena. "Get your dolly over on the shelf at the foot of Bob's bed. Here, let me straighten her dress. Now bring your little chair and sit down next your Nellie.

"You see they like to come in here when the old man's bad.

"Here's an orange for you, Doolah, will you have it now or wait till Bertha comes home from school and share it with her? That will be best, won't it? Just leave it right in Nellie's lap where you can see it.

"O, Miss Helena, will it be too much trouble for you to break off one or two of my geraniums and give to that old man coming? he won't stop this morning because he sees some one here. O, thanks! He seems so poor and old and lonely, I like to cheer him up when I can, and he's so fond of flowers. You see he used to live out in the beautiful country, once, and had a fine garden with all kinds of nice things in it: roses and cabbages and everything, and he kept hens and a pig and a cow, and now his wife is dead and he is poor and old. Isn't it too bad?"

"I get so that I know most every one, sitting here all day long. Some of the people who go every day get to know me, and often stop for a chat, and the others who go past without stopping I have to make up little stories about. Most of them go from happy homes, I think, but none from happier than mine. How can they?

"O must you go? Well, do come again soon. It's lovely to have some one to talk to."

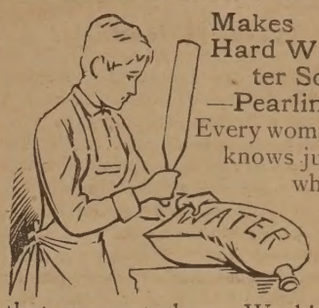
Helena walked thoughtfully homeward. Going at once to her mother's room, she knelt down beside her. "Mamma," she said, "I understand now why Miss Priscilla wanted me to go and see Ellen Murray. She has found the true cross, and does not need to make crosses for herself—she takes the cross God gives her. I don't mean, mamma, that I am going to stop doing the Church work, but I am going to try to do it in a different spirit; for the love of God, not to make myself a cross."

"I am truly glad, dear, that you have learned the lesson; but after all, if you hadn't been looking for the true cross you wouldn't have found it."

HARTSHORN'S SELF-ACTING SHADE ROLLERS

NOTICE NAME THIS LABEL AND GET THE GENUINE HARTSHORN

Stewart Hartshorn



Makes Hard Water Soft —Pearline. Every woman knows just what

that means to her. Washing in hardwater is so difficult, and the results so poor! Pearline reduces the labor, whether you use soft water or hard. But use Pearline, and it's just as easy to wash with hard water as with soft water—and the results are just as good.

Pearline saves more things than your labor, though. We'll tell you of these savings from time to time. Keep your eye on Pearline "ads."

Beware of imitations. 444 JAMES PYLE, N.Y.

One Dollar Invested In

Patton's Pure Liquid Paints

buys as much paint as there is in $2.00 worth of other kinds. You don't get the water and adulteration that's put into them to make them weigh, but you get paint that keeps its color and surface. Regular house colors, $1.50 per gallon. Freight paid to your nearest railway station, if you live east of Denver. Book that contains 18 color combinations for houses—free at your dealers' or send us 4-2c stamps.

JAS. E. PATTON CO., Milwaukee, Wis.

$5 00 EVERY DAY! Do you want to represent a large manufacturing company? We will employ a lady or gentleman in every locality at once. No experience required. This is not an advertising scheme but a genuine offer by a responsible concern. No money wanted, simply your name and address. Write today and learn how easily you can make $5. a day. LEONARD MFG. CO. 20 ADAMS STREET GM CHICAGO, ILLS.

BOSTON
HALF FARE EXCURSION VIA THE
WABASH

For the International Christian Endeavor Convention, which is to be held at Boston in July, the Wabash railroad offers a rate of one first-class, limited fare for the round trip. Tickets will be on sale at the Wabash ticket office, 97 Adams st., Chicago, July 5, 6, 7, 8, and 9. The Wabash has been selected as the official route from Chicago by the Christian Endeavor organizations of Iowa, Nebraska, Colorado, Illinois, and Chicago. Secure your tickets via this route and go by the way of Niagara Falls. For map of Boston, time tables, full information as to routes, etc., send a postal card to F. A. Palmer, A. G. P. A., 97 Adams st., Chicago.

FROM A BISHOP.—"I do approve the circulation of THE LIVING CHURCH. I have taken it from its first issue."

FROM INDIANA.—"I have distributed the papers, and hope that some of the people may be induced to become subscribers. It is one of the strangest things in my clerical experience, the apathy of our people towards their Church papers. They read other papers, and other Christian people, their own papers, but our Church people are away behind the times in not supporting and reading our own papers."

IT CLINGS TO THE MEMORY.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every State gathered together the good, the true, and the beautiful, and made of them a gorgeous pageant that outshone even the splendor of the Cæsars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co.,152-153 Michigan Ave., E. I. Chicago, are genuine souvenirs, and at a price that one can afford to pay.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally, between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of The Living Church who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for $9.00. They argue that there must be something peculiar about the offer, that there is a catch somewhere. To those who thus lag behind, it might be well to say that thousands who have bought them have written their thorough appreciation, and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain, and the offer is a genuine one.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each Spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492–1893, and the words, World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

WHY?

The illustration on this page is a photo-reduction of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 152 153 Michigan ave , E.I.,Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art, and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page, and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price for six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

NOTES FROM CORRESPONDENTS.

"Am well pleased with the spoons. Will see all my friends and try to have them take sets. W. D. Redwood,
Magnolia, Va."

"Have received my Souvenir Spoons, and am well pleased with them.
Miss C. E. Ratenstatter,
Nooksack City, Washington."

"The Souvenir Spoons are very nice. Will try and send you an order for 12 sets.
Bessie Snodgrass.
Chattanooga, Tenn."

"We are all delighted with the spoons.
Mrs. G. P. Reynolds,
Custon, Colo."

"Spoons received. They are beauties.
J. Q. Adams,
Columbus, Ohio."

The above are all unsolicited words of appreciation. Read the description of spoons on this page. Send us your order and ninety-nine cents, and if you are not satisfied we will refund your money. Address Leonard Mfg. Co.,152-153 Michigan Ave., E. I., Chicago.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. Address orders plainly:
Leonard Mfg. Co.
152 153 Michigan Ave., E. I., Chicago, Ill.

WALTER BAKER & CO.
The Largest Manufacturers of
PURE, HIGH GRADE
COCOAS and CHOCOLATES
On this Continent, have received
HIGHEST AWARDS
from the great
Industrial and Food
EXPOSITIONS
IN EUROPE AND AMERICA.

Caution: In view of the many imitations of the labels and wrappers on our goods, consumers should make sure that our place of manufacture, namely, Dorchester, Mass., is printed on each package.

SOLD BY GROCERS EVERYWHERE.
WALTER BAKER & CO., DORCHESTER, MASS.

WHITMAN'S INSTANTANEOUS CHOCOLATE. Pure, Delicious Flavor. Mix with boiling milk or water, and it's made. Stephen F. Whitman & Son, Philadelphia.

RIDGE'S FOOD yields the highest possible percentage of nutrition for the very least exertion of the digestive power. WOOLRICH & COMPANY, Palmer Mass.

IDEAL INVALIDS INN PENNOYER Kenosha, Wis. SANITARIUM. For Illustrated Prospectus address N. F. PENNOYER, M.D., Manager.

IF YOU wish to know about the finest resort in the world for health and rest, send for the illustrated book describing The Alma.
THE ALMA SANITARIUM CO., Alma, Mich.

For Choice Seeds, Bulbs, and Plants, send to John Lewis Childs, Floral Park, N. Y.

How to Go to Sleep

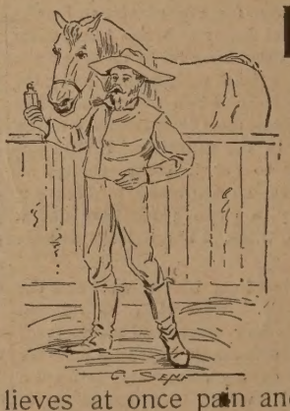
"If you have never done so, watch yourself go to sleep," said a Delsarte teacher, "and you will be amazed to see how tense your position is. Your knees are drawn and bended, your back is curved, the arms are *held* more or less tightly to the body, and the fingers are folded. The eyelids are *held* shut, not allowed to droop over the eyes, the neck is strained, and the head seems to touch the pillow only at the temples. The points of contact with the bed are really at the temples, shoulders, hips, knees, and ankles. Now look at a child sleeping. Every muscle is relaxed, every joint is inert and prone on the couch; his little frame finds rest at every point. The features are undone, so to speak, the nose widens, the mouth droops, the eyelids close easily, and with every line of expression obliterated, he finds utter and complete repose. The abandon makes him fall out of bed sometimes, such an inert body has he become. You may imitate him even to that degree, if necessary. Begin at your toes to relax, loosen all your joints and muscles, unbend your fingers, shake your wrists loose, take the curve and strain out of your neck, go all in pieces, in fact, and see how the day's fatigue seems to slip off from you, and the gentle mantle of rest and oblivion to enfold you like a garment."

AN OUNCE OF PREVENTION

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

DYSPEPSIA! NEW CURE!

A new and positive cure has been discovered in Stuart's Dyspepsia Tablets. So great is the faith of the proprietors that it will cure any form of dyspepsia or indigestion, that they will send a *free trial package* to any sufferer. Full-sized package sold by all druggists at 50 cents. Address, F. A. Stuart Co., Marshall, Mich.



HUMAN OR ANIMAL

Pain from sprains, bruises, cramps, diseased or torn flesh, aches, wounds, Neuralgia, etc., can be promptly relieved and cured by using

Dr. J. H. McLean's Volcanic Oil Liniment.

The FARMER'S REMEDY for the various diseases of domestic animals. It is easy to apply, relieves at once pain and inflammation, and cures quickly. Full directions with each bottle. For sale everywhere. Price, 25c., 50c. and $1.00 per bottle.
THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

NO EXCUSE! You Must Try It! QUINA-LAROCHE
French National Prize of 16,600 Francs. - The Great French Tonic.
Your druggist must have it—if not, send name and address to
E. FOUGERA COMPANY, - - 26-28 N. William Street, New York

"CHAUTAUQUA" OIL HEATER FREE With A Combination Box of "SWEET HOME" SOAP.
CENTRAL DRAFT ROUND WICK BURNER. ABSOLUTELY ODORLESS. HEIGHT, 3 FEET, DIA. OF DRUM 8½ INCHES; WEIGHT, 30 POUNDS. ONE GALLON KEROSENE LASTS 12 HOURS. THE LAUNDRY AND TOILET SOAPS, "BORAXINE" AND "MODJESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST, - - - - - - - - - $10.00 } You Get All For $10.00.
HEATER, WORTH AT RETAIL, - 10.00 }
WE WILL SEND BOX AND HEATER ON THIRTY DAYS' TRIAL; IF SATISFACTORY YOU CAN REMIT $10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.
See LIVING CHURCH Oct. 6, Nov 10 24. THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

In a World Where "Cleanliness is Next to Godliness," No Praise Is Too Great For SAPOLIO